

THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

The Record of St. John's College DR. POTT'S stimulating review of the last academic year at St. John's College, Shanghai, supplies all the evidence needed to convince any candid person of the value and success of well-conducted educational missions in China. In twenty-five years the institution has developed from a poorly attended and ill-equipped school, housed in an old, one-story Chinese building, to one of the best colleges in China, or in any mission field, with modern buildings, 225 students, and scores of applicants who cannot be admitted for lack of room. At first, and for several years, the students not only received free tuition, but their living and clothing. Last year the tuition fees amounted to \$8,500 gold. The College has trained some of the best of our native clergy, and a number of its present faculty, and has sent into Chinese life scores of young men who will be better citizens and better patriots because their ideals of personal and social obligation have been immeasurably enlarged. All this has been accomplished with a permanent investment, so far as money goes, of only \$34,000. Is

there any institution in this country which on an investment of that amount can show so large a proportionate income from tuition fees, and such large and influential results in the life of its graduates?

The Penalty of Success

JUST at present St. John's College is, one may say, paying the penalty of its own success. Its buildings are crowded with more students than they were ever intended to accommodate, and the doors of the institution have been shut in the face of 120 young men who sought admission. If American Churchmen can appreciate facts such as these, there can be no doubt about their giving the \$20,000 necessary to complete the fund for the new building, so well begun by the Chinese themselves with gifts of over \$5,000. The Committee of the Board of Managers having this matter in charge asks all readers of THE SPIRIT OF MISSIONS to do their best to further the interests of the College by giving what they can, and by interesting their friends. Gifts should be sent to "The St. John's College Committee, 281 Fourth Avenue, New York."

*Another
Diplomat's
Opinion
of Missionaries*

THE Hon. Philip Knobel, Minister from Holland to China, who passed through New York one day last month, speaks highly of the work being done in the Empire by the Christian missionaries. Indeed, he believes that much of China's future depends upon them. "They are," he says, "men of sterling character, able and high principled. Wherever you find the missionary you find in his wake prosperity. He it is who has taught the ignorant native a higher art of agriculture, an improved industry, as well as a better religion. The Chinese have a pregnant proverb: 'First the missionary, then the merchant, then the man-of-war.' " This is somewhat different from Lord Salisbury's dictum: "First the missionary, then the consul, then the gunboat." The Chinese proverb more accurately describes the facts, for as Mr. Knobel says, "first the foreigner sends the peace-bearing missionary; then follows the wrangling merchant, who embroils himself with the hide-bound native, and then, in his wake to settle his troubles, steams the death-dealing man-of-war." Mr. Knobel's estimate of the missionaries and the value of their work tallies closely with the opinions that have been expressed by United States diplomats familiar with China and the Far East, as, for instance, the Hon. Charles Denby the Hon. John W. Foster and the Hon. John Barrett.

*The
Empress Dowager's
Foot-Binding
Decree*

THE spirit of reform seems to be stirring even the Empress Dowager of China. Last autumn radical changes were made in the system of examination for Government positions, and now she has issued a decree against foot-binding, one of the deep-rooted practices among the wealthier classes. "As the custom of foot-binding amongst

Chinese women is injurious to the health," the edict reads, "the gentry and notables of Chinese descent are commended to earnestly exhort their families and all who come under their influence to abstain henceforth from that evil practice and by these means gradually abolish the custom forever." It will be noticed that this decree is permissive and commendatory rather than prohibitive. The reason for this is given with a refreshing frankness that gives an instructive insight into official life. "The Empress Dowager further states," the decree proceeds, "that she has carefully avoided the words 'We prohibit,' so that dishonest officials and *yamen* underlings may not have any excuse to browbeat and oppress her Chinese subjects who do not immediately follow this decree, on the strength that they have disobeyed the Imperial commands." The decree is a tribute to the faithful work of the missionaries and the native reformers, who have endeavored for many years to abolish the cruel custom. The battle has not been entirely won yet, but a decided advantage has been gained. The missionaries and the *Tien Tsu Hui* can now point to the Empress Dowager as a champion of the reform they advocate.

*Christian
Conquests in
Central Africa*

BISHOP TUCKER, of Uganda, who is in England on a short furlough, has brought home inspiring news of further Christian conquests in Central Africa. At the time of his consecration, eleven years ago, there were 200 baptized Christians in Uganda. They represented the fruit of fourteen years' faithful work by Alexander Mackay and his fellow pioneers. To-day there are 30,000 baptized Christians. Then there was but one church in the whole of Uganda. Now there are 700. Then 20 native evangelists were at work. Now there are fully 2,000 Baganda men and women definitely engaged in extending the Church. In the four

years since his last visit to England, the Bishop has confirmed over 10,000 Africans. At his last confirmation service in Mengo, the capital, 412 candidates were confirmed, the largest single class ever presented in the mission. Eighteen of the candidates walked one hundred miles from one of the adjoining provinces to receive the apostolic blessing. It will be remembered that one of the most striking mission churches in the world is the great reed church on Namirembe, or "Hill of Peace," in the city of Mengo. It will accommodate 4,000 worshippers, and Sunday after Sunday is filled with a devout congregation, while the weekly services are attended by hundreds. This unique church is now being replaced by a permanent structure of brick. Many of the people of the city, men, women and children, are sharing the work of building, carrying sand, mortar and bricks to the workmen busy on the walls. Even the Katikiro, or Prime Minister, takes his turn with the rest. Not only have the Uganda people accepted the Gospel for themselves, but they have steadfastly endeavored to extend its blessings to others, and from the central church in Mengo there have gone into the surrounding districts, such as Toro, Nkole, Bunyoro and others, scores of native workers.

How a Parish Apportionment Can be Used for a Particular Object

THE Massachusetts Committee on general missions has rendered real service by suggesting to parishes that offerings to meet the apportionment may be designated to a particular field, provided they are not made "specials"; that is to say, Trinity Church, Boston, might ask that the \$4,500 it is asked to give should be used for the support of St. John's College, Shanghai. That amount would be almost sufficient to maintain the institution for a year, for the Board of Managers only appropriates \$5,000

for the running expenses of the College, in addition to paying the salaries of Dr. Pott and two or three of the foreign members of the faculty. All other expenses, amounting to over \$8,000, are provided for by tuition fees. A parish giving from \$200 to \$250 might with that amount have the privilege of supporting its own representative among the native clergy of China or Japan, or a half dozen such parishes could combine to support a foreign representative. In the latter case, it would probably not be long before such a group of parishes was ready to undertake the support of two or more men. A parish asked to give \$50 could maintain a scholarship at St. Augustine's School, Raleigh, or St. Paul's School, Lawrenceville. If it wanted to give \$10 more than this apportionment it could support a boy or girl in one of the Indian schools of South Dakota. There are numerous ways in which all the advantages of giving to special objects could be secured, while at the same time the gift aided the parish in meeting its apportionment and the Board in paying its appropriations. We invite correspondence on the subject.

Fire at Anvik **I**N the providence of God another sorrow has come

upon the Anvik Mission. Word was received last month of the burning of the girls' school-house on March 26th. The house and its contents were entirely destroyed, but no lives were lost. A new building must be erected at once in order that a shelter may be provided for the women teachers and the twelve boarding pupils before the cold weather of next autumn arrives. For this purpose \$5,000 will be needed. This is about \$2,000 more than the cost of the old school, but provision must be made for twice the number of pupils, and Mr. Chapman desires to include in the building an infirmary and a laundry. Both of these are absolutely necessary to the

health and welfare of the station. Mr. Chapman has begun his return journey to Alaska, and is unable to present the needs of the mission in person. He and the Bishop must rely upon the prompt and liberal gifts of all who believe in the Church's work on behalf of children. Immediate gifts are necessary in order that the necessary supplies and fittings for the new building may be ordered from San Francisco this month and thus reach Anvik not later than the first of August. Those who desire to have a share in the building of the new Christ Church school-house should send their gifts at once to George C. Thomas, Treasurer, 281 Fourth Avenue, New York, marking them "For the Anvik Building Fund."

*A London
Congregation
and its
Purpose*

AN immense congregation gathered in St. Paul's Cathedral, London, on the evening of April 22d. So many people sought admission that half an hour before the service began notice boards had to be shown at some of the doors announcing that the church was full. [St. Paul's will hold 10,000.] Four hundred clergy were in the long procession, which included among other bishops, Dr. Ingram, of London, and Dr. Temple, Archbishop of Canterbury. Many prominent laymen were in the congregation. Reading such statements as these, one would expect to find that the occasion was some great national or ecclesiastical festival or function. Not so. Unprepared as we may be for the truth, difficult as we may find it to realize the fact, this occasion was the London Diocesan Service of Intercession and Thanksgiving on behalf of Foreign Missions. When may we hope for something like it in our American Church life? When in any of our more modest cathedrals in the cities of the East or West has such a service of thanksgiving and intercession been held?

*Can American
Churchmen
Give as Much
to Missions
as English
Churchmen?*

AFTER reading of this service one is prepared to find that the gifts for the fiscal year closing March 31st to both the C. M. S. and the S. P. G. are larger than for any previous year, save the recent centennial and bi-centennial years, when special funds were raised to commemorate those anniversaries. The C. M. S. income was \$1,735,000—nearly \$65,000 more than the previous year. The S. P. G. income was just over \$1,000,000, being \$140,000 more than in the preceding year. Thus through these two societies alone the Church of England has given in a year over \$2,735,000 for work abroad. This is about three times as much as the Church in the United States gave last year for both foreign and domestic work, including legacies and specials. Just one other comparison. The Presbyterian Board of Foreign Missions in this country closed its fiscal year, April 30th, with the largest income in its history, about \$1,200,000, or fifty per cent. more than our own Church gave last year for both home and foreign work, including legacies and specials. If English Churchmen and American Presbyterians can give to foreign missions at the rate of one dollar and a fraction for each communicant, can American Churchmen have any real difficulty in giving at the rate of less than a dollar per communicant for domestic and foreign missions combined? We mistake the meaning of Americanism and of Churchmanship if examples such as these do not make us discontented with our present record and spur us to take a leading place in giving for the extension of God's Kingdom. No people in the world are so well able to give as Americans. No people in America are so well able to give as Churchmen.

Another
Newspaper Attack
on Missions

EVERY lover of truth and fair play, whether or no he confesses to a belief in missions, will be grateful to *The Churchman* for its exposure of some reckless and unwarranted statements of the *New York Evening Post*. Some weeks ago *The Post*, in commenting upon a reported punitive expedition in the Philippines, took occasion to remark that warfare of this kind was "supposed to 'vindicate sovereignty and to restore prestige.' It also, of course, opens the door for the Gospel and gives a splendid opportunity to the missionaries to preach the Christian virtues of mercy and forgiveness. This is the reason why the method has been so often used by the British in Africa, with the applause of the bishops and of the Society for Propagating the Gospel. General Chaffee's expedition in Mindanao, if it comes off and is sufficiently punitive, that is, bloody, will doubtless be hailed in like manner by good people in this country as a providential means of making a way for the messengers of salvation to go to the benighted Mohammedans." A *New York Churchman*, in a letter to the Editor of *The Post*, reminded him that he was making a very serious charge, and called upon him to cite the instances referred to, to give the names of the bishops who have applauded murder in Africa, and to state when and how the S. P. G. applauded them. After a delay of ten days the letter was published, with the following editorial note: "The evidence our correspondent is in search of could be found, we are confident, in contemporary accounts of the Ashantee War of 1873-74, and of the Zulu War of 1878."

What Are
The Facts?

AFTER fitly characterizing this "ignoble evasion of a direct question" and "unworthy attempt to evade responsibility," *The Churchman* proceeds

to give the facts. At the time of the Ashantee War the S. P. G. had no stations in the country and has none now, nor did it ever have any. Its nearest work was and is on the Pongas River, almost a thousand miles northwest of Ashantee. At the time of the Zulu War the See of Zululand was vacant, Dr. Wilkinson (not Wilkins, as *The Churchman* inadvertently states) having resigned in 1875, and his successor not being consecrated until 1880. When Cetywayo became king of Zululand he maintained, although his own son was in a Christian school, that he "saw no good in missionary teaching, although he admitted they were good men; the doctrines they taught might be applicable to white men, but . . . a Christian Zulu was a Zulu spoiled. He would be glad if the missionaries all left the country." Some of the missionaries felt that under such circumstances little could be accomplished, and left Zululand with their converts in 1877, the year before the war began. Christian work was practically suspended in the country for two years, so far at least as the S. P. G. was concerned. After the war the missionaries re-established their work and opened up new stations, but "there is no trace in the record that they took advantage direct or indirect of the British conquest or that they directly or indirectly provoked it. Indeed, there is much evidence that the natives regarded them as men of peace and dissociated them from any resentment they may have felt for their conquerors." It is plain that *The Post*, in its unworthy eagerness to embarrass the Administration at Washington and to discredit Christian missions, has overreached itself. Its reckless slanders of devoted men and of a venerable society, whose records are open to all, are as contemptible as its feeble guesses concerning the existence of evidence are pitiful and inaccurate.

The Farewell Service for Bishop Brent sailed from New York for the Philippine Mission May 17th, via the Suez Canal route.

Calvary Church was well filled on the morning of May 16th for a farewell service. The occasion, of course, was an unique one, for Dr. Brent is the first bishop to be consecrated for the new territory of the United States, but it was none the less gratifying to see so large a congregation on a week-day morning. Many of the clergy of the city and neighborhood were in the chancel and the nave, and not a few busy laymen managed to be present. After the saying of the first part of the Communion Office, Bishop Hall, of Vermont, made the address, assuring Bishop Brent that the farewell message of his friends was fitly expressed in the words of the twentieth Psalm:

"The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee: Send thee help from the sanctuary: and strengthen thee out of Sion: Remember all thy offerings, and accept thy burnt sacrifice: Grant thee thy heart's desire: and fulfil all thy mind.

Bishop Hall emphasized the inclusiveness of the Church's mission as illustrated by Bishop Brent's plans not only to provide and maintain religious services, but to establish settlement, medical and educational work, and to make the bishop's home a centre of helpful association and influence for all, and particularly for the American soldiers, "for the men in the ranks as well as for the commissioned officers." Without undertaking to pronounce judgment about the recent charges of unwarrantable cruelty in the army, the Bishop condemned the spirit which declares that "war is hell," and therefore justifies "devilish methods of waging it." Almost the entire congregation remained for the celebration of the Holy Communion by Bishop Francis,

of Indiana, acting in the place of Bishop Potter, whose illness compelled his absence. The offering for the Church's work in the Philippines amounted to \$506.64, besides a gold ring set with an amethyst and diamonds.

One Hundred Thousand Dollars for a Church in Manila

ONE person, who prefers for the present to remain unknown, has pledged \$100,000 for a church in Manila. The Missionary Society already holds title to a well-located plot of ground, so that in the near future work may be begun upon a building which shall worthily represent the principles of reverence and order, justice and liberty and love embodied in the Church. Moreover, the building will be a centre from which will radiate to all sections and to all people in the islands the Church's uplifting and constructive teaching and influence. Churchmen everywhere will rejoice that Bishop Brent's plans for securing to the Church in the Philippines a worthy equipment are thus greatly advanced. No gift of an equal amount has ever come from a single donor for the missionary work of the American Church save once, when the late Harold Brown chose an unprecedented method of signaling his coming of age by creating a trust of \$100,000 to be used under certain well defined conditions to aid missionary districts to provide for the support of their bishops, in order that they might enter upon the privileges and responsibilities of diocesan life.

The Common Duty of Patriot and Christian

MANY will think of gifts such as these, noble as they undoubtedly are, as most extraordinary. Yet may not the same principle be applied to them that Bishop Brent applied to the service he and Governor Taft are to render to the civic and spiritual life of the Phil-

ippines? In one of his addresses the Bishop pointed out that he and Governor Taft are simply doing the ordinary duty of the Christian citizen. It is a service which all should be willing to render when God sends the call. The missionary, be he layman or bishop, is simply discharging a duty common to all Christians. The statesman who has put aside worthy ambitions, as we happen to know Governor Taft has, in order that he may serve a weaker people, is simply doing what every patriot should be willing to do. And what is true of the gift of life can be no less true of the gift of money. We see nothing extraordinary in the gift of \$100,000 for some charitable or educational object or for a church at home. Why then should anyone think of such a gift as extraordinary when it is to be used in the mission field? If we urge this point of view let no one think us unappreciative of the motive and spirit of the giver. He has done the Church a great service. May this example of large investment in the mission field—the work to which God pre-eminently calls both Church and Nation—stir the hearts of every one of us, and lead each to do what he can. If this Church could once know the blessedness of giving as freely as it has received, its service at home and abroad would be increased a hundred fold.

*Five Hundred
Dollars
for a Church
in Spokane*

ONE other gift for a church in the mission field we would record in this connection. The Bishop of Spokane is aiding the people of Daytona, Wash., to build a modest church. They are giving most of the money. The largest single gift was \$500 from a young woman, a farmer's daughter, who earns \$300 a year as a domestic servant. When the Bishop questioned her ability to give so much,

she begged him to take the money and say nothing. For, as she explained, ever since her confirmation, a few years before, she had been looking forward to the time when the little town might have its church, and had been saving systematically for that purpose. Can any one imagine what would happen if all communicants were fired by the same passion for our Lord and His Kingdom?

*The Tragedy
of Martinique*

A GREAT calamity shocks the world, for a time at least, into the consciousness of its brotherhood. The lurid flame of Mont Pelee reveals 100,000 people in bodily need; and president and people, king and commons, hasten to send help. President Roosevelt's message to Congress and the Nation, no less than the response of the people, is characteristic of a true Americanism. The Nation will be the better for thus sharing its plenty. Whatever else we may learn from the tragedy of Martinique, it should help us to know as never before that all men everywhere are bound together always by interests and sympathies and obligations which neither distances nor differences can destroy. May not the service we rightly render to 100,000 people in distress—a service which if we withheld we should forfeit our self-respect—help Church and Nation to realize the vast stretches of human life marred by avoidable pain? Every night there lie down upon this earth of ours 200,000,000 of people without sufficient food to satisfy the natural cravings of the body. Nine-tenths of them suffer thus because they are under the bondage of some non-Christian faith and the tyranny and need which grow out of the conditions it fosters. The facts tell their own story, and make their own appeal.



THE MAIN STREET OF ANADARKO, OKLAHOMA TERRITORY, AUGUST 6TH, 1901

The Genesis of a Western Town

BY THE RIGHT REVEREND FRANCIS KEY BROOKE, D.D., BISHOP OF OKLAHOMA

THERE are few more striking or significant social studies than the genesis of some western towns. My experience is limited to towns in the agricultural west.

I have seen a good many rise, prosper, reach for a time their limit, and then again, under new conditions, either solidify as prosperous places for certain local trade, or, by new and frequently unforeseen conditions, reach out and up to be more ambitious for, and to achieve a larger scope.

In Oklahoma two distinct types of towns have come into existence in the past few years. When the United States Government opens an Indian reservation it lays off counties, fixing boundaries and locating county-seats and land offices. The town-sites are surveyed and plotted, lots numbered, public squares and school reserves laid out, and then the town is thrown open to settlement, as is the rest of the public lands.

In most cases the lots have been appro-

priated by a "run," as were the homesteads. The man with the fastest horse got the most desirable lot, unless some hidden "sooner," who had crept into the underbrush the night before forestalled the more honest racer. There were contests and quarrels frequently, but for the most part men took the ground peaceably and the town of tents and "shacks" at nightfall covered the two or three quarter sections of land that, in the morning, had nothing on them but the surveyors' stakes and the coyotes and jack rabbits that sniffed at them curiously and suspiciously.

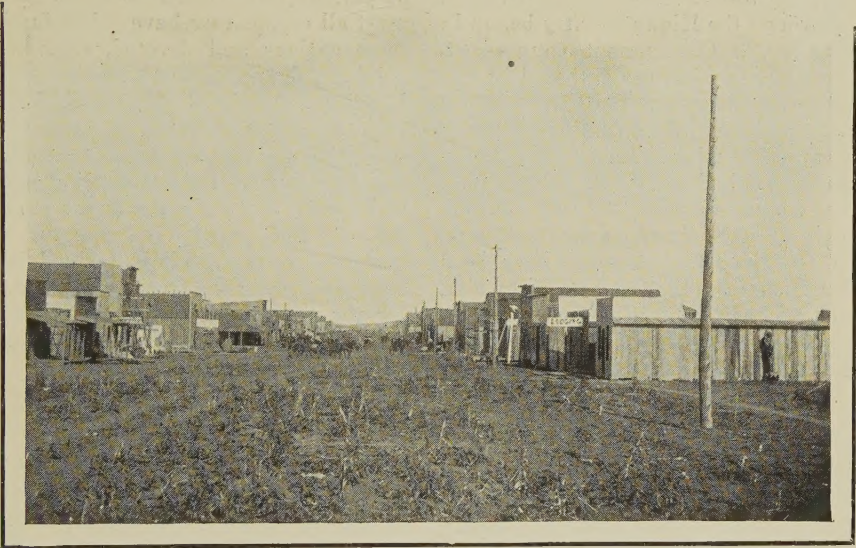
Such was the beginning of most of the county-seats in Oklahoma, till last fall, when the "lottery plan" was used for securing homesteads, and the lots in the county-seats of the Kiowa and Comanche country were sold at auction to the highest bidder. Such towns could not be said to grow. They sprang into existence. But they had to be built, and very rapidly they were built. Generally the rail-

roads were there first. Carloads of building material were started from the borders of the reservation the moment it was opened. The tents were quickly replaced by hastily built storerooms and cottages, some better, some worse, many the barest shells, but not a few substantial enough to house the business and furnish the homes for several years.

No lots were set apart for churches. They had to run for—or buy them—like any other settlers. Most religious bodies did so very promptly. Services were held

or storeroom to hall and borrowed church or school-room for several months and years.

Thus, side by side with these Government towns, at places largely determined by the railroads, and those who had influence with them, grew up, but more gradually, smaller towns and villages. According as they were near to or further from the county-seat they were larger or smaller. But they nearly all lived. Sometimes when there was no railroad near, the Government town was



THE MAIN STREET OF ANADARKO, AUGUST 16TH, 1901

in all such towns the next Sunday after their birth; sometimes in tents or half finished storerooms, in many instances, as did the bishop and other clergy in the "Cherokee Strip" towns, in the open air with a "buckboard" for chancel and pulpit. Churches came in a few weeks. Most of the missionary societies had men and money ready and on the ground. Our Church only measurably so; but we tried not to be far behind, at least in gathering a congregation. Too frequently those congregations, too poor to buy or build, and the Bishop too poor to do so for them, have had to wander from tent

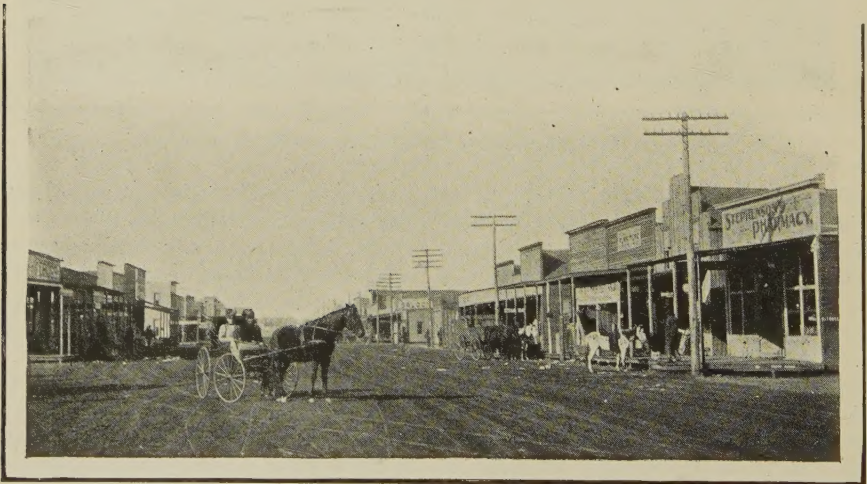
placed "inland" as the phrase is, *i.e.*, off the railroad. Frequently when the railroads came they systematically went to work to kill these towns by building within two or three miles, so that they and some farmers with them might reap a harvest from lot sales.

What kind of people went into these towns, it will be asked? Practically very much the same kind of people that already lived in older towns in neighboring states. The average of them were such people. At first nearly all men, but surprisingly soon the women and children followed. Towns that were not in exist-

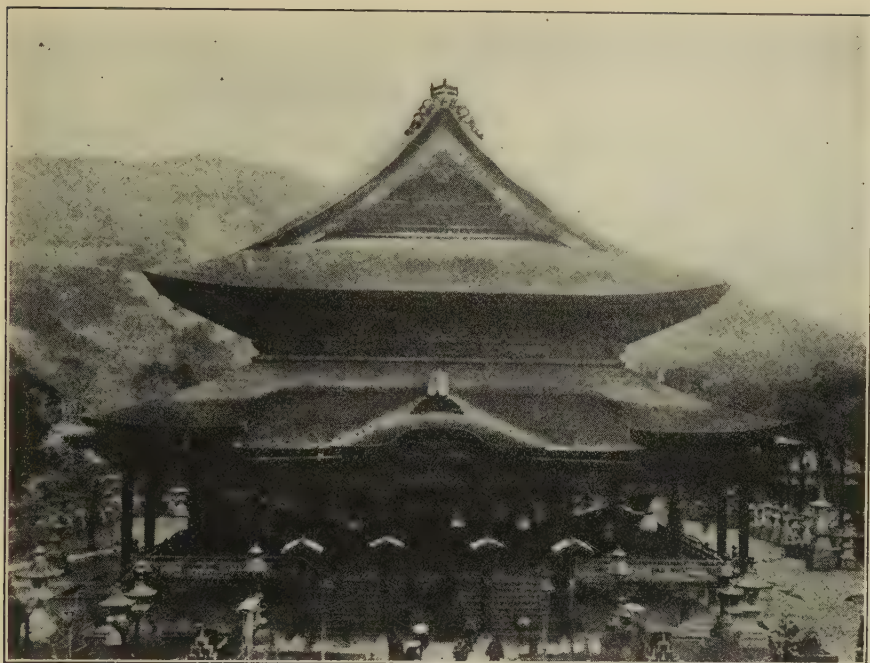
ence on September 15th, 1901, had in January, 1902, larger school populations than many old communities of like population in the States. But religion is not at its best, though it is by no means lacking in earnest and energetic representatives, both clerical and lay. All elements give some sort of welcome to any sort of church. Nowhere else is the weakness and wastefulness of sectarian division and rivalry so sadly in evidence. And, in most cases, nowhere is the smallness of our numbers, the absence of our Church's influence in small western communities so conspicuous as in the relative number of Church immigrants into such towns. In a town on the Kiowa country begun in September, a Government county-seat, where 6,000 people were gathered in two months, at the end of the first month a "Christian" or "Campbellite" Church was organized with 279 members. Up to January we had not been able to find thirty communicants of the Church, though a little cheap chapel has been built for them and services have been maintained from the first by a lay-reader. Could we have done more, or might we have done more? Yes. Had the Bishop had both money enough and the right

man, a stronger congregation could probably have been gathered, one that in a year or two would have done a good deal for its own support. In this case the Bishop had the money. The right man was lacking. A man that was in Orders, unmarried, active, wise and zealous and not a "tenderfoot." No such man could be had for the \$700 or so that could have been paid for the first year.

Often we have to wait some time before we can begin our work in some of these towns. There are several score of them from 500 to 2,000 population in Oklahoma and Indian Territory, where, as yet, we have begun no work. In almost all of them we have a few families, some zealous and devoted, some whose original home seems to have been Laodicea. Yet in all more could be done (though by no men as equally in all) than is done if we could be more prompt and aggressive. It is a question of men and money, of the former as much as the latter. The supply of men in light marching order yet fully trained is not adequate. And the work is worth while, for the next twenty years no cities will be built and small towns, in this region, will grow and multiply.



THE MAIN STREET OF ANADARKO, NOVEMBER 6TH, 1901



ZENKŌJI TEMPLE AND GROUNDS AT NAGANO

Zenkōji

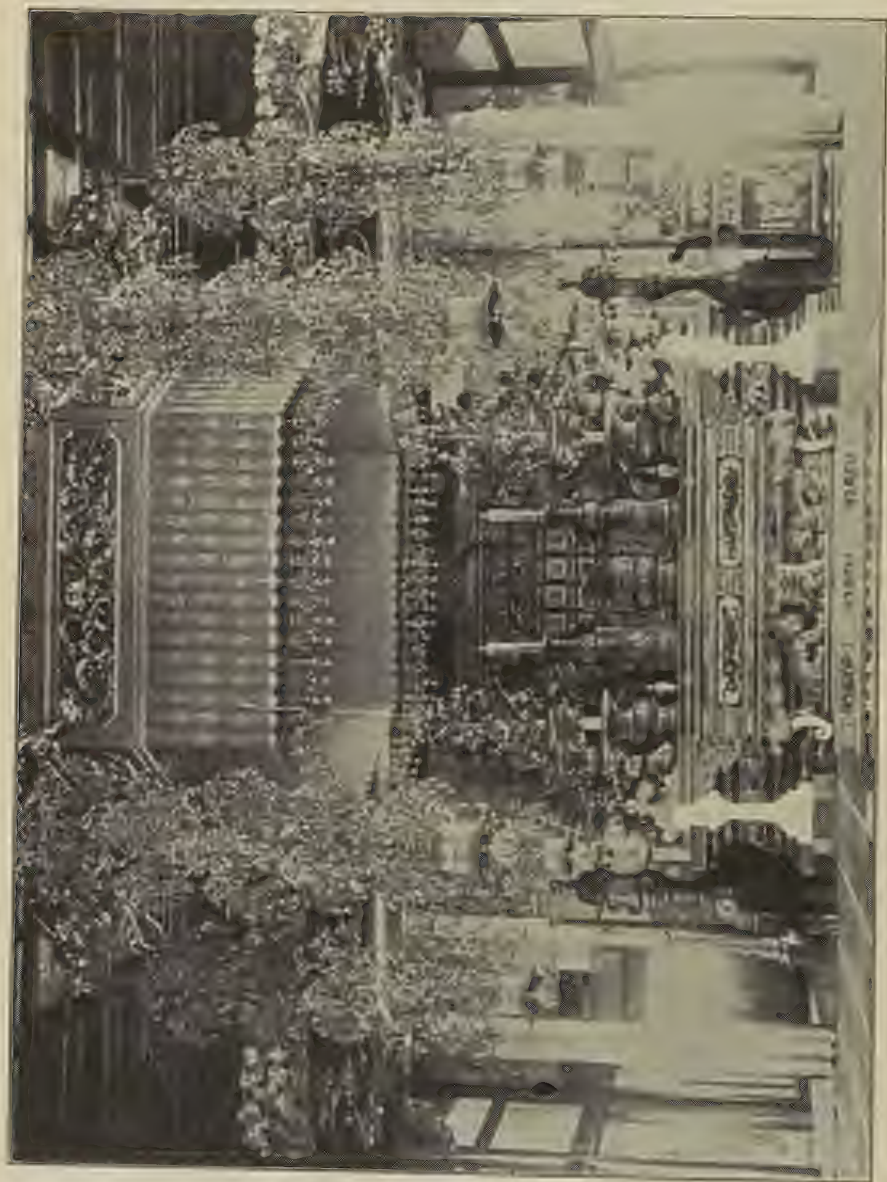
The Cradle of Buddhism in Japan

BY THE REVEREND J. ARMISTEAD WELBOURN

NAGANO is one of the most attractive towns to be found in Japan; its streets are clean and it has a thrifty appearance, while there are views everywhere of the green mountains which close it round. The chief interest of the place, however, is Zenkōji, famous for a group of statues said to be of gold and made by Shaka, or Sakya Muni, himself, and revered as the source of the Buddhism of the country.

The statues are of Amida Buddha and two of his principal followers. They were given to the Emperor of Japan by the Emperor of Korea in 552 A.D., to introduce Buddhism and so they mark its first appearance in Japan. The people were bitterly opposed to this new religion which came to rival their own Shinto

with its many native gods, and tried in every way to damage or destroy these images. Finally, they were thrown into a lake, but the light from them gleamed so brightly that they were discovered and pulled out, and thereafter were undisturbed. This was in 602. From this experience we get the name Zenkōji, for *zen* means good, and *ko* light, while *ji* is temple, so we have the Temple of the Good Light. At least, this is the tradition about the origin of the name as I heard it. Since that time Zenkōji has been one of the great objects of pilgrimage among pious Buddhists, one visit there being considered worth a hundred to other places. In the towns, along the west coast in the neighborhood of Kanazawa and Fukui, where Buddhism is strong, I am told that there



INTERIOR OF MINOBU BUDDHIST TEMPLE, KOSHIO

is hardly an old man or woman who has not made this journey at least once, travelling on foot for several days over the mountains.

The present temple is just 200 years old. Its roof has not the simple straight slope of most temples, but is in several stories and T-shaped. That the building is by no means small is shown by its 69,384 rafters, which is the number of written characters in the Chinese Buddhist scriptures.

You can see the temple for some distance standing at the end of the wide principal street and at the head of a long grade. After you enter the outer gate the approach is through an avenue of shops selling rosaries and pictures of the shrine and the usual knick-knacks. The temple in its grove of crooked pine trees is surrounded by tall lanterns of stone and marble, bronze, and even of porcelain, and the bronze bells that hang as ornaments from the roof corners tinkle when swayed by the breeze.

The front of the interior more nearly resembles a barn or an old lumber-room than anything else, for it is by no means clean, and wood lies piled up in places. As you enter there is a large money chest into which the faithful throw their copper coins with a great clatter, and a censer of equal proportions where you can put your stick of incense. In the dark corners and in the open are various idols, some in shrines of their own with the wire grating in front stuck full of paper prayers, and some, all gilded, have only their halos overhead. One idol is supposed to have healing power and has been worn smooth by rubbing. We saw a man take one of the small pieces of wood by it, rub the idol's finger and then his own. From the roof hang all manner of huge lanterns of iron, or brass, or paper, all dusty and dingy, and a coarse netting is stretched to prevent the pigeons from going up into the rafters. These birds feel safe here and fly about everywhere, even among the worshippers before the shrine.

The sanctuary occupies a large space

and is covered with the tufted Japanese mats like an ordinary room. The sacred statues are just to one side of the high altar, concealed from sight by a superb hanging of brocade, the familiar dragon, done in red and gold and black. Opposite this the people sink down for a few moments and rub their rosaries in prayer until their guide hurries them on.

In this part of the temple, sitting even in summer, with his hands mechanically clasped before him, was a Buddhist priest who attracted our attention by the beauty of his dress. Over the ordinary undergarment of white cotton worn by priests he had a robe of gauze of variable shades of red and green, fine and beautiful enough for a woman's gown, all in strange contrast to his shaven crown and wizened face with its toothless mouth. Buddhist priests somehow have a type of face quite different from that of the ordinary Japanese. The elegance of their dress does not prevent coarseness and superstition from being written all over their countenances which are often so hard-looking as to be positively repulsive.

A better idea of the appointments of a sanctuary was obtained at a new temple near the old one, for it was small and one could see plainly. There was no gloom here but everything was new and fresh and in full light. In front is the stand where the priest sits at service-time. On the one hand is a gong which is beaten almost incessantly, and on the other a desk for reading the scriptures, which are in rolls of green and gold brocade in a rack near by. Over this hangs a canopy with a fringe and long, and most elaborate, tassels of brass. Before the shrine is a large carved table on which are invariably placed a censer flanked by two flower vases and two tall candlesticks, often of the stork pattern, holding red candles. These things are also made of brass. Back of this rise several tiers of shelves with lanterns and vases filled either with real flowers or with tall stalks of lotus blossoms made of gold and silver paper. At the highest

point of all is the standing figure of Amida Buddha, done in gilded wood. His classic garment hangs in long, simple folds, and the face which looks at the worshippers below and through its half-closed eyes, if placid and benign, is also lacking in all expression as befits the representative of Nirvana.

This, however, is by no means all the ornamentation of the building. There are hangings of gold brocade, swinging lights of brass and tall lanterns; on the floor, lesser divinities and priests in gay-colored robes, painted ceiling, gilded pillars and fine carvings of flowers and birds in gold and many colors. The effect of the whole was a brilliancy, dazzling to the eye, such as one does not expect to find outside of fairy tales.

From the temple we were taken through several corridors absolutely full of tablets which were memorials to deceased persons connected with it and into the residence of the lady abbess of the nuns there. This abbess is a woman of very high rank, even said to be a

member of the Imperial family; but though her house had certain touches of elegance, yet it was of the utmost simplicity with unpainted wood and no decoration except the *Kakemono*, the ordinary hanging picture. In the audience-room there is a dais where the abbess sits on a big red silk cushion with a gold screen at her back and separated from the less distinguished persons in the adjoining room by a bamboo curtain partially lowered.

As we cross the old stone bridge over the pond where the lotus is blooming all pink and white in the August sunshine, and out through the temple gate, the big bell strikes the hour. Wonderfully sweet is the tone of these bells, yet so solemn and melancholy. "Hark! Gongon! thus is life ever fleeting!" it tells the follower of Buddha, reminding him that the magnificence he has seen will pass away, that man himself is even now perishing, vanishing, but the last "calm perishing (*i.e.*, Nirvana) will be bliss."

Kanazawa, Japan.



"THE ELEGANCE OF THE DRESS OF THE BUDDHIST PRIESTS DOES NOT PREVENT COARSENESS AND SUPERSTITION FROM BEING WRITTEN ALL OVER THEIR COUNTENANCES"



ONE OF THE OLD SETTLERS OF CHERRY COUNTY WITH HIS FAMILY AND HIS SOD HOUSE

Where the Church Never Surrenders*

BY THE RIGHT REVEREND ANSON R. GRAVES, D.D., BISHOP OF LARAMIE

A MUCH more vivid impression of the character of our work can be given by taking a small portion of the district and describing it more in detail. For this purpose I take Cherry County, Nebraska, as one man was in that field for twelve years, and we have the facts for that length of time. Cherry County contains 6,336 square miles, more than Connecticut and Rhode Island combined. It is a succession of sand-hills with dry valleys between them. Grass grows upon the hills, and hay can be cut in the valleys. It is almost entirely a herding or grazing county, and the homes of ranchmen are scattered all over it from one to five miles apart. There are a few hamlets fifteen or twenty miles apart on the railroad which runs through the northern part of the county. The total population is 6,000. One can hardly imagine a more difficult field for getting at the people and doing missionary work. Let it be borne in mind that the single missionary who has had charge of Cherry County has also cared for five counties east of it, and part of the time for four counties

west of it, so that what he has done in Cherry County represents about one-third of his work.

Now what has been accomplished in Cherry County alone?

At Valentine, the largest town and county seat with 420 people, we have a pretty chapel built long ago under Army Chaplain J. Vaughn Lewis. In this village Mr. Bates has baptized seventy-one persons and presented twenty-one for confirmation. At Cody, a hamlet of eighty people, he has baptized ten and presented seven for confirmation. At Merriman, forty inhabitants, he has baptized eighteen and presented three for confirmation. At Fort Niobrara, an army post, he has baptized thirty-six and presented fourteen for confirmation. At Wood Lake, where there are eighty people, he has baptized seven and presented six for confirmation. At Kennedy, a mere post-office, forty miles from the railroad, he has baptized twenty-seven and presented eight for confirmation. In Cherry County alone he has baptized 180 and presented fifty-nine for confirmation.

In his whole field he has baptized in the twelve years 466 and presented for confirmation 224. Within the last year

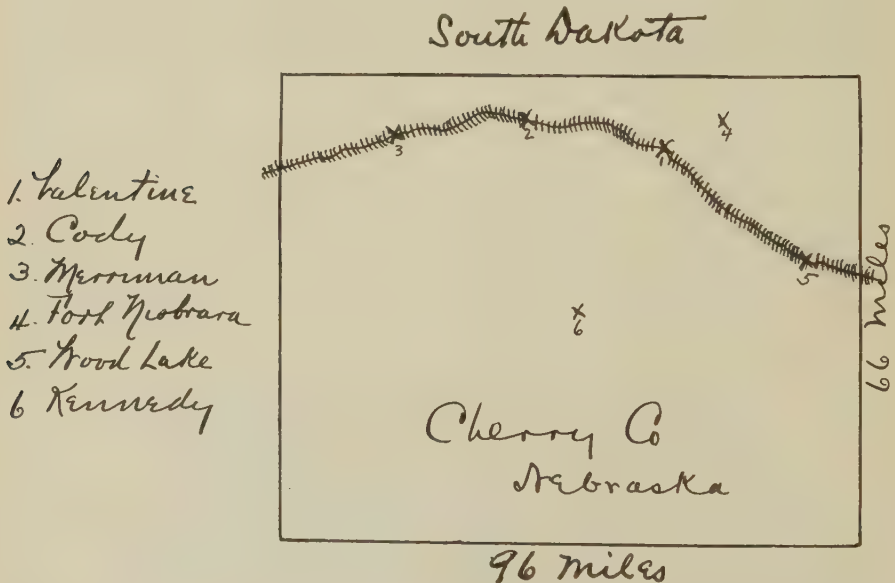
* The District of Laramie.

I have confirmed thirty-one in this same field, presented by the Rev. Mr. Whitehouse.

Mr. Bates while in that field held services at some time in thirty-two different places and established sixteen new missions. In doing his work he travelled 125,000 miles. Three missionaries now care for the stations he opened.

Kennedy is the centre of a thinly settled country, there being only two

tionalist missionary in Chili and often carried from town to town on the head of a negro. Two of that missionary's daughters have been confirmed in All Saints'. The Rev. Dr. Samuel W. Boardman, a Presbyterian in Marysville, Tenn., owns land in the neighborhood, and one-tenth of the rent goes to support our services at All Saints'. Not a person within thirty miles of the chapel was brought up in our Church. The people and cow-boys often come



CHERRY COUNTY IS LARGER THAN CONNECTICUT AND RHODE ISLAND COMBINED

houses within a mile of the chapel. In the fall of 1889, the Rev. Mr. Bates inquired of the mail carrier about the place and people, and learned that there were no Christian services held within forty miles of the village. He began going there once a month except in the winter, and has visited the place about eight times a year. The little chapel, All Saints', was built of sods in 1891, and cost in money \$110. The work was done by the people. The money was largely furnished by Mr. Edward L. Temple, author of *The Church in the Prayer Book*. The little organ with folding legs was used by a Congrega-

tionist missionary in Chili and often carried from town to town on the head of a negro. Two of that missionary's daughters have been confirmed in All Saints'. The Rev. Dr. Samuel W. Boardman, a Presbyterian in Marysville, Tenn., owns land in the neighborhood, and one-tenth of the rent goes to support our services at All Saints'. Not a person within thirty miles of the chapel was brought up in our Church. The people and cow-boys often come

twenty miles on horseback to the services. The moral character of all that neighborhood is changed for the better. People dying were formerly buried anywhere in the sand-hills. Now we have ten graves in the little churchyard around the chapel over which the Church service has been said. The expense of the work at Kennedy has been very little, the resident lay-reader conducting many of the services.

People ask: "Does missionary work pay?" Here are our missionaries, going up and down the villages and hamlets at a total expense of \$1,000 a year, presenting on an average twenty for con-



THE LAY-READER AT KENNEDY; HIS RANCH AND HIS FAMILY. THE SOD CHURCH LIES JUST BEYOND THE HOUSE

firmation, mostly adults; and there is the city rector with parish expenses from \$6,000 to \$10,000 a year, presenting about the same number—and those mostly from the Sunday-school. Here the morals of the whole communities are improved; there the slums are driving out the churches. We feel sorry for many an Eastern rector in his expensive and almost hopeless effort to reach people outside of the Church, and we re-

joice that the Lord has given us the people (if not the heathen) for our inheritance.

The work in Cherry County is a fair sample of nearly all our work except in our six towns of over 3,000 people. Most of our missionaries have from six to fifteen stations and travel from 400 to 800 miles a month. The majority of our services are held in school-houses, public halls, or meeting-houses. We have



COW-BOY LIFE IN CHERRY COUNTY

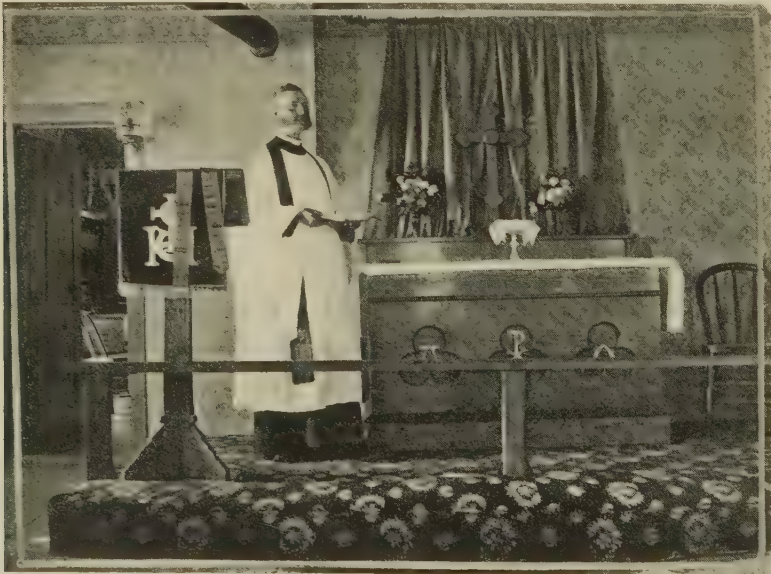
built a number of inexpensive chapels, but only where the future of the place seemed to warrant it, or where we could get no place to hold our service. When the others shut us out we are obliged to build or surrender, and we never—or *hardly ever*—surrender. When *all* the people move away, as sometimes happens, we do surrender.

The country in our district had a fearful set-back during the years of drought and famine between 1890 and 1897, and thousands of people left us for fairer climes. Probably a thousand communicants left our old District of The Platte, and yet we have four times as many left as we had in 1890 when I took charge of the work. Our churches, not counting those added in Wyoming, have increased from twelve to thirty, the rectories from two to ten, the stations served from nineteen to seventy-five, our Church property from \$40,000 to over \$150,000, and there is not a dollar of debt against any church building in the whole district. Our people are now steadily adapting themselves and their



THE REV. RICHARD WHITEHOUSE, THE
PRESENT MISSIONARY OF CHERRY
COUNTY

methods to the arid conditions, and this district has a future. If the Board of Managers stands by us, as it seems inclined to do, we propose to make that future ours for the Church.



REV. J. M. BATES IN THE MISSION CHAPEL. IT USED TO BE AN OLD
LAND OFFICE



ST. JOHN'S COLLEGE AND ITS CAMPUS

How St. John's College is Helping to Solve the Problems of China's Future

BY THE REVEREND FRANCIS L. HAWKS POTT, D.D.

MY last review of the work of St. John's College was written at the close of the great upheaval, just after the world had witnessed "China in convulsion." I write now after a year of peace, during which China has entered upon the period of reconstruction. We are able to look out on the future in a sanguine spirit, for although there are many forces at work which seem to be making for the disintegration of the Empire, yet, on the other hand, there are also many forces and influences which appear to be making for the reintegration of the nation on new and better lines.

What concerns us principally is the awakened interest in education. The edicts issued in regard to this matter have been of a three-fold nature. First,

there are those which change the course of study to be pursued by those who wish to obtain their degrees at the civil and military examinations held by the Government; Secondly, there are decrees commanding the establishment of schools and colleges all over the Empire; and, thirdly, there are the decrees encouraging students to go to foreign countries to pursue their studies. If the Government carries out these reforms with earnestness and vigor, we may expect in a short time to witness great changes in China. Already many new colleges have been started, one in Chinan Fu, the capital of Shantung, one in Tai-yuan Fu, the capital of Shansi, one in Ningpo, and one in Canton.

In addition a number of private schools have been opened by influential

and wealthy Chinese gentlemen at their own expense. In Japan there are as many as five hundred Chinese students in the different schools. In some of the schools in China the study of Japanese has been introduced in order that the Chinese may be enabled to read the already large modern literature of Japan, which treats of the important questions of the day, and may through the medium of Japanese get a short cut to the understanding of the learning of the West.

All of this makes us realize more fully than ever before the importance of our own work, and its grave responsibilities. China needs very much just now teachers and translators. Ours is the opportunity of supplying men who have in their education learned

something of the paramount importance of the Christian religion.

Faculty Changes

The growth of the College and the absence of Professor and Mrs. Cooper on furlough after seven years of service have compelled some readjustments in the faculty. Professor Cooper's work in chemistry has been taken by Dr. Jefferys,

while the science classes are being taught by a new member of the faculty, Mr. F. K. Zau, one of our former students, who has just returned from America, where he has completed his college course, and taken the degree of B.S. Another recent graduate has been appointed assistant teacher in the preparatory department. Miss Richmond

is teaching some of the preparatory classes in place of Mrs. Smalley, who, to the regret of all her associates, has been obliged by ill-health to give up her voluntary work during the last half year.

During the fourteen years of my presidency of St. John's College I have never had a foreign clerical associate, owing to the small number of clergy on the mission staff. This has bound



A GROUP OF RECENT GRADUATES

me down very closely to the College and made it impossible for me to leave Shanghai to undertake work on its behalf, even when it was important for me to do so. This gap is now filled through the Bishop's appointment of the Rev. Cameron F. McRae, who is to be associated with me in the administrative work of the institution.

Our Inadequate Staff

The most discouraging feature of the past year has been the non-response to our appeal for more help from home. It is hard for us to understand why our appeal is so unheeded. Last year there might have been some reasonable apprehension as to the state of affairs in China that would have made it natural for young men to hesitate, and to wish to wait to see how things were going to turn out before they decided to take up work out here. Peace has long ago been restored and yet there are no signs of any offering themselves. What nobler field of service

one new man, I make bold to ask for two young unmarried men to come out and strengthen the faculty.* The time has not yet arrived when we can invite specialists; we need all-round men who can turn their hand to the teaching of any subject which may be assigned to them, whether it be history or mathematics, literature or logic.

The Number of Students

The number of students in residence is greater than ever before, the dormitories are overcrowded, and there are more applicants for admission than ever.



THE JUNIOR LITERARY AND DEBATING SOCIETY

could there be for young men than that which China now affords? To have a part, however small, in moulding the men who are going to help in the remaking of a nation is surely a unique opportunity. It would seem to appeal to us from many standpoints. I can think of no place where one's talents can better be put out to interest in the service of God than right here in China. The opportunity to be nation-builders is ours, and the still more glorious opportunity of being builders together with God of His Kingdom in China.

At present, instead of appealing for

At the recent examination there were 165 applicants, and the standard of examination which they were able to pass was higher than ever before. Lack of accommodation compelled us to refuse two-thirds of them. One encouraging feature about the examination was the fact that a few of the students came seeking an entrance into our Collegiate Department. This indicates that the demand for a more advanced education is

* Since this was written one young man has sailed for China. See article on page 332 of THE SPIRIT OF MISSIONS for May.—Editor of THE SPIRIT OF MISSIONS.

on the increase. Some of the schools are now making themselves preparatory schools to our Collegiate Department. I have just been in consultation with the principal of a school of another mission with regard to his preparing boys for St. John's. Altogether there are in the Preparatory Department 185 students, with 40 in the Collegiate Department, making a total of 225, the largest number we have ever had.

Naturally, in the past, we have been inclined to lay great stress upon the importance of the acquisition of English by our students, and accordingly they have been eager to excel in those branches which are studied in English. There can be no doubt but that as the intellectual faculties of the Chinese student become aroused, the study of his own language and literature becomes more and more distasteful to him, and appears to him to be a waste of time. A Chinese scholar, with a great deal of truth, recently remarked to me: "There is no knowledge worth having to be obtained from the perusal of Chinese books, but only literary style." Yet it must be acknowledged that a good knowledge of Chinese literature and the ability to write a good Chinese style are very essential parts of the education of the young Chinese at the present day. Without these acquirements, he can not expect to accomplish anything important in the service of the Government, the ability to express his ideas clearly and forcibly in Chinese literary style being a *sine qua non* for any one who looks for Government preferment. We have, therefore, employed five new Chinese teachers and intend to develop this branch of our work.

The Medical Department

It is encouraging to note that the students graduated in medicine three years ago are all doing well. One is employed at a Mission Hospital at Wenchow, one in Naenzing, in a charitable dispensary established by a wealthy Chinese gentleman, one at St. Luke's Hospital in



"THE PRESENT MEDICAL CLASS OF FOUR
YOUNG MEN WILL GRADUATE AT
THE CLOSE OF THIS YEAR"

Shanghai, and one until recently at St. Peter's Hospital in Wuchang. The latter has now resigned to accept the post of interpreter to a Chinese official appointed to travel around the world for the purpose of studying the industrial and educational methods of western nations. The present class of four young men will graduate at the close of this year, and then it is hoped to start another class.

Department of Physical Exercise

Under the careful instruction of Mr. Giles B. Palmer, the physical and military work has made great strides. At present all the students assemble every morning except Sunday at 7:10 A.M. for fifteen minutes dumb-bell drill. The military drill is held on Mondays, Wednesdays and Fridays. New uniforms have been adopted, and the corps now looks very neat and soldier-like when it turns out on parade. The superior physical condition of the students has been attested by the way they have acquitted themselves in their sports. In the Interscholastic Field Sports held last summer, with the foreign boys of the Shanghai Public School, our students proved themselves easy winners, making sixty-one points to their opponents' twenty. In their own school sports they have im-

proved very much, and have succeeded in lowering many of their former records.

During the autumn and winter a great deal of interest was manifested in football. Our students have been frequently challenged to play with Shanghai teams. Altogether, six matches have been played, four with foreign, and two with Chinese teams. In the former matches victory rested on the side of the visitors, but our boys put up a plucky game, and, considering that their opponents were older and much more experienced in the

numerous signs of a healthy religious life. One of the things that has pleased me most was a true act of charity toward an unfortunate student. One of the boys of the Preparatory Department, owing to the outbreak in the North in 1900, was left entirely destitute. His father, who had held official position at Peking, lost everything and was unable to pay his son's tuition at the College. The boy's classmates stepped into the breach and offered to pay his tuition, and to support him in College during the re-



BATTALION DRILL

game, they acquitted themselves very creditably. Both of the games played with Chinese opponents were won easily by St. John's.

The Religious Life of the College

St. John's College is a distinctively Christian institution. Though no undue pressure is brought to bear upon any student to become a Christian, daily services attended by the student body are held in the College chapel and religious instruction is given to all. There are

mainder of his course. As an instance of the silent, often unknown influence our teaching has, I think I may evidence the following: One of our young assistant Chinese teachers in the English Department has for a long time been weighing the claims of Christianity. Recently, at a meeting held in Shanghai by Mr. John R. Mott, this young man came forward and gave in his name as that of one who had finally decided to join the Christian Church. As an evidence of the interest taken in their re-

ligious instruction by the heathen students, both prizes given for excellence in this department at the recent examination were gained by non-Christians.

Money Matters

The financial condition of the College is excellent. Last year the tuition fees were larger than ever before, amounting to \$8,526 in gold, rather more than one-half of the running expenses of the institution. Beginning with the present year the tuition fees are to be

first approached the Alumni Association, and to our great delight we found its members enthusiastic on the subject. At one of their meetings the question was discussed, and each member agreed to take a subscription book, and to raise what money he could among his friends. I have allowed them six months to solicit donations, and so do not know yet the full result of their efforts. The secretary of the Association has informed me, however, that at the last meeting they were able to report that 2,000 taels



"OUR BOYS PUT UP A PLUCKY GAME"

raised from \$120 to \$144 a year. The additional income derived in this way will, we think, pay for all the extra expenses caused by the enlargement of our work.

The New Building

The inability of the College to admit all the young men who apply makes an increase in its equipment an absolute necessity. We felt that before asking the Church at home to do anything in this matter we would see what response would come from the Chinese. We

(about \$1,400) had been already subscribed. We next laid the matter before some of the Chinese officials and gentry. Here is a partial list of some of the larger subscriptions:

Viceroy Liu Kun-yi, of Nanking, \$300; Viceroy Chang Chih-tung, of Wuchang, \$300; Governor Ung, of Soochow, \$1,000; Taotai Yuan, of Shanghai, \$200; China Merchants' S. N. Co., \$200; Captain Sah and his friends, \$300; Mr. Weng Kae-kah, \$300; Mr. Zung Tsung-kong, \$200; Mr. Tsu Pao-san, \$1,000.

Thus far we have received from all sources about \$7,000, of which the Chinese have given over \$5,000. This is a fair indication of the interest that has been aroused in Christian education

and of the estimate in which St. John's College is held by the Chinese themselves. We shall need at least \$20,000 more for the land and building. If our plans can be carried out we shall have a well-situated and well-equipped group of college buildings, second to none in the Empire.

The Outlook

We feel much more hopeful than formerly of the future of the Chinese Empire, and we believe more fully than ever in the possibilities of the work of St. John's. There is much which seems to be making for the integrity of the Empire. There is the recently formed Anglo-Japanese Alliance, there is the



THE CLOCK TOWER

earnest desire of the commercial nations to pursue the policy of "the open door," and to resist any one nation's obtaining exclusive rights in any part of China. These are

external forces. Internally there is the growing desire for reform on the part of large numbers of the influential classes. Their faces seem to be turned at last to the rising and not to the setting sun.

What Part has St. John's to Play in all this?

I believe that a great endeavor will be made to introduce the new education apart from Christianity. There are many signs of a revival in Confucianism. The worship of the great sage in all the schools and colleges of China is more strictly enjoined than ever before. Not only so, but in some schools Sunday is actually observed as a day upon which



A RATHER PRIMITIVE, BUT MUCH APPRECIATED GYMNASIUM

Confucian sermons are preached to the students. This is all very natural, but if there is one thing certain, it is that the Chinese nation needs some greater spiritual dynamic than Confucianism can afford, if there is to be any real reform in the country. We believe that

He Who said He came to give life and to give it more abundantly can alone supply the source of the new life which China needs. It is our duty, then, to put forth the greatest effort we can to plant in this country the Christian college, and especially at this critical time.

How the Hospital Opens a Way for the Gospel

BY THE REVEREND S. HARRINGTON LITTELL

THE other day Dr. Borland* came to say that a man had come to call him to see a brother who had been gored by a bull at a village some 12 *li* (four miles) away. Dr. Borland said he would go if I could go along to preach and leave some Christian literature. He has plenty of medical work to do near at hand, but would not refuse if some Christian work could be done; I mean, of course, direct spiritual work. He believes in keeping the hospital in the closest kind of touch with Church work. I was only too glad to go, so we set off in chairs at 1:30. An hour, through interesting country, in the one direction I have not gone before, brought us to the house.

All the man's sisters and his cousins and his aunts were there, jabbering away and giving advice. The doctor put them all out, except the nearest male relatives. He saw at a glance that the man was dangerously wounded. It seems that he had tried to stop two fighting water-buffaloes, whereupon both turned upon him and gored him nearly all over. The gash in the head was the most serious, and one ear was hanging—nearly cut off. There would be little doubt of recovery, if the ignorant people had not gotten in a native doctor, or somebody, who had plastered the wounds with some horrible tarry stuff, which had poisoned the man's blood.

The doctor said he wanted the man removed to the hospital, and they all assented. Dr. Borland said he would remit the \$3 fee, as the people seemed poor, but that they must pay the chair-coolies, as usual. The family was very grateful, especially as the doctor was so willing to do what he could, and to take the man to the hospital.

Then came my chance. The door was opened and all the relatives and friends crowded in. Dr. Borland kept order and told them to listen while I spoke. I felt what a splendid opportunity it was, and preached hard for half an hour. They paid marked attention, spoke once or twice themselves, as light seemed to filter into their minds; seemed to see the reasonableness of it all, and answered several questions intelligently. When I finished I said I was sorry I could not come often, but that I had some books which told more about the doctrines I had been preaching about which I would sell if any one cared to buy copies. They pressed forward at once, and my twelve or fifteen books were soon taken. I could have sold twice as many, but I felt that they had enough to keep them thinking for some time, without making the books too common. We left, with the best feeling of the community, and felt that we had really accomplished something, and borne our witness together to the Christian Faith in a new place.

Wuchang, China.

* Dr. Borland has charge of St. Peter's Hospital, Wuchang, China.



ANVIK AS IT USED TO BE, SHOWING ONE OF THE UNDERGROUND HOUSES
The Entrance is through the Dark Opening at the Left. The Cache at the right is for storing Provisions

Anvik Past and Present

BY BERTHA W. SABINE

PRIOR to 1894, when Mrs. Chapman, Dr. Mary Glenton and I, arrived with Mr. Chapman at Anvik the people had seen but one or two white women. When we went to service the first Sunday they came to look at us as curiosities. The church had lately been finished, but was not yet furnished with seats. We three had chairs, the men used packing boxes, but the women and children sat in a group on the floor and gazed. And as I looked at them, I wondered what could be done to lift them out of their degradation and dirt. A more forlorn, discouraging set of people, I had never before seen, dirty clothes, dirty skin, matted locks. There was then no house into which I could take the girls to teach them the cleanliness which is next to godliness.

The first thing Mr. Chapman had to do, was to go up the Yukon with a number of Indians, cut down trees, bring the raft down the river, square the logs in the saw-mill for building, and with the carpenter then resident in the mission, build the girls' school-house—the first

third of the present "Little Otter Hall." That took till near the end of November.

Meantime, I gathered what boys and girls I could induce to come, into a temporary storehouse among the boxes and barrels of our winter's supply of provisions. There, with the baby-organ given by the Woman's Auxiliary in San Francisco, an old home-made blackboard (we have never been able to afford anything better than tarred building paper tacked to the wall), and a few pictures tacked up, a pail of water and towel at the door. School began and continued till our new house was opened at Thanksgiving. Now, we have a second third added to that house, and use it entirely for the girl's dormitory, while the former school-room is now the dining-room for both boys and girls who board with us. A new school-house was built about four or five years ago, at the other end of the mission grounds, where the boys sleep, and we all go up for daily school with the village children as well.

In 1894 all the people lived in under-



THE FIRST ABOVE GROUND HOUSE BUILT BY AN ANVIK NATIVE

ground houses—and miserable places they were. The village looked like a collection of snow mounds with a dark hole before each. At night no light was to be seen, nor any sign of life but the howling of dogs. These houses were made by digging a hole about three feet deep, which formed the floor and half

walls, small trees were then placed round these to continue the walls and form a roof, branches interwoven and covered with mud with a circular opening at the top for light and air. To close the opening a semi-transparent skin was stretched across it.

This house was entered by a low, nar-



THE GIRLS' SCHOOL-HOUSE, BURNED MARCH 26TH, 1902. SEE PAGE 389

row tunnel, made like the upper wall, at the end of which was a door, covered by a grass mat as "portiere." Inside, a wide shelf ran round three sides, covered with grass mats, which formed the homes of three families. They sat on the mats by day, slept on deer skins by night, and cooked by a fire of sticks on the mud floor. In the centre of this village stood a large house of the same kind, which served as a workshop for the

with doors, through which one can enter upright, glass windows—a very great step upwards, for now the sunlight streams in—cooking stoves—with pipes that carry the smoke out of the house—tables, stools, bedsteads, shelves for dishes—all of rude home manufacture, but vastly better than the family shelf—dish pans, lamps—which give forth a cheerful light at night across to the mission—brooms and clocks. Although



THE BURNED-OUT SCHOOL GIRLS. A NEW HOUSE MUST BE PROVIDED FOR THEM IMMEDIATELY

men as they made their sleds and snowshoes, as a village gathering place for the native dances, and as a "club house," where the men and boys lounged round the fire smoking, telling stories, and discussing village affairs. This is called the *Kashime* and is the place whence the village *unwritten* laws proceed—as public opinion, ruled chiefly by medicine-men, guides the actions of village life.

The scene is wholly changed in the village now. In the winter of 1901, when last I saw it, there were twenty-five wooden houses in an orderly row, all

there is yet very much to be desired in the way of housekeeping, many steps have been taken in the right direction. There is no longer an underground dwelling house in Anvik, though the *kashime* still exists. When that disappears, as it has in Tanana and Rampart, many obstacles in the way of the people will be removed, so that they will more readily accept Christianity. We constantly pray for the downfall of the medicine-man.

A Sunday congregation is very different now, in appearance (I am showing

only the *outer* changes). Sitting on the benches the school-boys have made, in neat bright calicoes, clean faces and hands, smoothly braided hair, with red handkerchiefs tied over their heads the women and girls are very attractive. The men and boys, with hair cut short, dress chiefly as white men; strangers from the backwoods villages are the noticeable contrast now, but even they are learning by contact. And there is no longer a pail of water needed at the school-room door. The house girls are shining clean in face, hands and hair, with neat gingham aprons, and the vil-

lage children are never afraid to hold up their hands for inspection now. These are something of the Anvik contrasts of Anvik during the seven years I have lived there. Far greater results have been accomplished in the up-river stations during many more years of labor by both Canadian and American missionaries, who have long lived among them. So we hope and look forward to their children's children living a still cleaner life, both outwardly and inwardly. Certainly they are less degraded and more self-respecting, and that in itself is uplifting.

Ways and Means

Some Things the Editor Sees and Hears

WHETHER heard of a congregation celebrating a calamity by an offering for missions? That is what St. Philip's congregation of colored people in Jacksonville, Florida have just done. May 3d, 1901, the church, rectory and school-house were destroyed by the great fire that swept through the city. Nearly every communicant of the parish was burned out of home and business. May 3d, 1902, the parish celebrated the event by making an offering for missions. The rectory has been rebuilt, and services are being held in one of its rooms until the congregation is able to erect a church. Its offering of \$16.30 is the largest it has ever given for missions, and more than its share of the apportionment. The Sunday-school, too, has made a liberal Easter offering.

THIS incident recalls the action of the Sunday-school Association of Pennsylvania last Advent. When in May, 1901, the news of the burning of Jacksonville reached Philadelphia the Executive Committee of the Association felt that something must be done to give immediate aid. It decided to recommend that the Advent offerings of the schools be given to the Church in Florida. But Advent comes in Decem-

ber, and the help was needed in May. Knowing what the schools had done in the past and their readiness to respond to emergency calls, the Executive Committee felt entirely safe in advancing \$2,000. This money was accordingly sent to Bishop Weed at once and the Advent savings of the schools were used to provide for this obligation. Within the last few weeks it has been announced that the gifts more than met it, their total being \$2,264.22.

PROJECT the southern boundary of Virginia to the Pacific coast, and you cut off, roughly, the southern third of the United States. Imagine the city of Savannah removed from this district, or, more accurately, imagine that Christ Church, Savannah has no existence. Where in this district would one expect to find the congregation making the largest offerings to missions during the last fiscal year? This section contains some large and flourishing cities: Charleston, Atlanta, Nashville, Memphis, Birmingham, New Orleans, Houston, Dallas, and San Antonio among others. They contain parishes of from 200 to 1,000 communicants, but to find the parish giving the largest amount last year for the domestic and foreign mis-

sion work of the Church we should have to go to the solid little city of Spartanburg, South Carolina, with its parish of 156 communicants. The offerings last year amounted to \$306, and of this amount only \$23 were given as specials. Spartanburg is a manufacturing city. The parish is almost entirely composed of people of moderate means. Moreover, during most of the time since its establishment as a mission fifty years ago, it has had a hard fight for life.

¶
THE Editor was naturally interested to know how, under such circumstances, this small parish could lead almost the entire South, with the single exception of Christ Church, Savannah. It seems to be largely a question of a rector who considers the education of his people in missionary interest and giving as one of his first duties. For several years now the offerings on Easter Day have been used to extend to other people the blessings of the Gospel of the Resurrection. The congregation, the Woman's Auxiliary and the Sunday-school have all caught the missionary spirit. Much was done to enforce the rector's teaching by a visit to the parish two years ago from the Rev. J. Addison Ingle, of China, now Bishop of Hankow. Into the preparations for his coming the rector put the same careful thoroughness as in all other matters in which missionary interests are at stake. The meeting for women on Saturday afternoon was followed on Sunday morning by an address to the congregation and particularly to the men, upon "The commercial aspects of the missionary enterprise"; by an address to the Sunday-school in the afternoon, and in the evening by a missionary rally for the whole community. The other congregations gave up their services and came in large numbers to the Church of the Advent. The building was crowded and many stood outside listening through the windows. Monday evening was used for a lantern lecture in one of the public halls. The result has been a congregation, and for the matter of that, a whole community en-

lightened upon missions. Mr. Ingle's visit enforced many of the lessons the rector had been giving to his people, and left with both a supply of missionary facts upon which they have been drawing ever since. If a congregation of 156 communicants in a South Carolina town can make a record such as this, what may not be expected of scores of larger parishes all over the South, when, either through the work of the rector, or the visit of some missionary speaker they are once aroused to a real appreciation of the reason for their life as congregations?

¶
MOST of those forty copies of *The Life of Dr. Breck* to which I referred in the April SPIRIT OF MISSIONS have been quickly bought up. Only three or four remain. Anyone who desires to have a good working missionary library should include this volume. "Splendid," is the comment of one of my lay friends, "the most interesting book I have ever read. We do not know what hardships and discouragements are in these days of ease and rapid money getting. I am becoming thoroughly aroused on the subject of missions. At the request of the rector I spoke to the Sunday-school yesterday on one branch of our work in China, and hereafter I am to take up some feature of the work one Sunday a month. You see what you and your SPIRIT OF MISSIONS are doing!"

¶
THE checks and money orders conveying the Sunday-school Easter offerings to the Treasurer's Department are in many instances accompanied by inspiring letters, showing the advance that has been made this year in the quantity and quality of the children's giving. There is Christ Church, Christiana Hundred, Delaware, for instance, with a school of 130 children, all from families earning their living in the mills. Four years ago the offering was only \$20. Last year it was a little over \$100. This year it is \$209. Every penny of it represents money earned or given

by the children. Nothing has been asked from parents or added by well-to-do people. This parish supports the Rev. T. F. Tseng, our native priest at Ichang, as its representative in the foreign field.

¶
THE Epiphany Sunday-school, of Bellevue, Penn., with an offering of \$148 from 100 teachers and scholars, has bettered its best previous record by thirty-seven per cent. At the beginning of Lent it was determined that all the money going into the boxes should represent real self-denial in some form. On the Sunday after Easter an "experience meeting" was held to learn how the boys and girls had done so well. It was found that "many had denied themselves little luxuries of one kind or another, others had run errands, swept and dusted. Some made and sold candy and other articles. One of the teachers painted dinner and luncheon cards. Some of the older boys set aside a definite portion of their wages each week. Others worked after school and on Saturdays cleaning up yards and cellars and delivering packages."

¶
FROM away out on the Pacific coast there comes a capital offering of \$156 from St. John's, Los Angeles. Here, too, all previous records have been left far behind. St. John's is the banner school of the Sunday-school Auxiliary in the diocese, as St. John's parish is in all missionary giving. This year, from an annual income of \$6,000, the parish has given over \$1,750 for outside objects. So far as the Editor knows, there is no parish on the Pacific Coast that equals it in the amount of its missionary giving, and very few parishes anywhere that equal it in the ratio of its outside gifts to its home expenditure. Are there any candidates for the honor? I should like to hear of them.

¶
THE rector of Christ Church, Riverton, N. J., no doubt expresses the conviction of many others in saying that he is grateful that the Board of Man-

agers did not include the Sunday-School Auxiliary and the Woman's Auxiliary offerings in the "Apportionment Plan." The successful effort now being made to provide for the parish apportionment is not interfering in any way with the gifts to missions through other channels. No better evidence of this could be found than the fact that the Sunday-school offering is thirty per cent. larger than it was a year ago.

¶
THE congregation that carefully estimates the amount of money it gives away, as compared with the amount it spends for the maintenance of its own services and local work is pretty certain to be in a healthy condition. St. Mark's parish, Fort Dodge, Ia., learns from the interesting financial report to the congregation, made by the vestry for the year ending April 1st, 1902, that its outside gifts are sixteen per cent. of the amount spent upon itself. Of the \$150 coming from the parish for General Missions, the Sunday-school gives the largest amount—\$70, as against \$55 from the congregation, and \$25 from the Woman's Auxiliary. It is not likely that the congregation will long be willing to have the Sunday-school outdo it in giving for the extension of the Church.

¶
HOW can I subscribe to *St. John's Echo*, was the question of a visitor at the Church Missions House one day last month. Perhaps it would be well to explain that the *Echo* is the bi-monthly magazine published by the students of St. John's College, Shanghai, China. A picture of the five student editors appeared on page 802 of the December, 1901, SPIRIT OF MISSIONS. The *Echo* is an exceedingly interesting publication, it deserves encouragement from people in this country, and ought to be in the hands of all who wish to be in close touch with the growing life of the College. It costs \$1 a year, and subscriptions may be sent to the Corresponding Secretary, 281 Fourth Avenue, New York.

The Church's Work Among the Negroes

Second Article *

BY THE RIGHT REVEREND CLELAND KINLOCH NELSON, D.D.

A Country Mission

WE have referred to the organization of St. Stephen's as the first and only parish church for the Negroes in the Diocese of Georgia in the early forties. Other organic work followed in a short time. In 1845 the Rev. William C. Williams, a Virginian, but ordained deacon by Bishop Elliott, was sent to the rice plantations between the Great and Little Ogeechee Rivers, twelve miles south of Savannah, to minister to the numerous colored people in that section. Mr. Williams resided among them and planted rice, and at the same time gave faithful pastoral attention to his flock on Sundays and through the week. A chapel was built in 1847, and another, five miles distant, in 1850. The first five years were, according to his statement, "years of darkness and trial," but the increase in the succeeding fifteen was rapid and permanent. In 1847 there were but eight confirmations, and in 1856, 148. It was a noble work for humanity. The communicants in 1864 were 418.

Then came the dark days. "The sweep of General Sherman's army," wrote Bishop Elliott in 1865, "has dispersed this mission, and what its future will be God only knows." There was, however, after a time a revival and a gathering of the elements scattered by the abandonment of the rice plantations, and in 1873 the Rev. Henry Dunlap reported \$536 given by these people out of their poverty for the erection of a chapel, but only 116 communicants could be found. During his rectorship St. Mark's Church was built on the Moynello plantation and St. Bartholomew's (destroyed in the storm of 1896) on the Cunningham tract. In 1886 Mr. Dunlap resigned, not, however, without leaving a distinct impress upon the hearts and lives of these people of the fields.

An interesting instance is related of their fidelity. Mr. Dunlap, having been taken to an hospital in Savannah for treatment, did not return at the time expected. It was rumored that he was not receiving proper attention, so a large delegation of his congregation, men and women, walked the whole distance and appeared at the hospital door to know about "the pahson," as he was universally called. Nor could they be induced to depart until a small committee had been allowed to see "the pahson" in his room and learn from him that "it was all right" and that he was in good and safe hands.

Of the more recent clergy the Rev. W. R. McConnell's labors were most continuous and fruitful. He reported in 1893 communicants to the number of 138. Although exceedingly poor, and with a most precarious livelihood, their contributions amount to more than \$1 *per capita* per annum. Usually the offerings are in kind, eggs, sometimes to the number of nine or ten dozen being offered at the altar.

In 1896 Bishop Nelson erected a very attractive frame church on the central lot and added a large school-house as an accessory, the whole costing about \$1,800. The roof was scarcely on when a cyclone, which destroyed six of our churches along the coast in half an hour, razed this building and left only splinters. Standing on the steps of what had been the vestry room, the Bishop offered a prayer and made an address, in which he bade the people be of good cheer and do their part well, in hope of restoration of what was to them a great delight. The following Christmas saw the second church on the same site, and it was consecrated on April 26th, 1897. The old church, St. Mark's, being in the midst of the graveyard, is left as a mortuary chapel. "She stood dere in de bush," said one of the leaders, "and de storm ain't tech her." One of the most at-

* The first article appeared in the March number, page 190.



ST. AUGUSTINE'S PAROCHIAL SCHOOL, SAVANNAH, GEORGIA

tractive features of the new property is a fine clear well of good water, the only one for miles around, to which multitudes resort for their drinking supply, instead of using the shallow springs impregnated with vegetable poison, the bane of all that tide-water section where artesian wells have not been bored.

In April, 1899, the Rev. John C. Dennis, a Virginia Negro, educated at St. Paul's School, Lawrenceville, was placed in charge in connection with St. Augustine's Chapel, Savannah. An excellent day-school is sustained in our own school-house. The present number of communicants is 197, and the church, seating 200, may easily be filled by ringing the fine bell which stirs the air and suggests holy thoughts for miles around.

As some of the plantations have been revived it is likely that St. Bartholomew's, Burroughs, will prove an object of interest and a channel of Christian beneficence for many years to come. If some of the people who desire to know of our work would make a visit thither in the early spring, their sympathies could not but be touched and their approbation secured for our work in the open country.

A City Mission

In a recent issue of the *Church in Georgia*, the monthly organ of the diocese, appeared the following description of St. Athanasius's Church, Brunswick, and its faithful priest, by the hand of one who is familiar with its history of struggles and successes.

As an illustration of what can be accomplished by intelligence, coupled with pluck, patience and perseverance, the work of the Rev. J. J. P. Perry, of Brunswick, is specially noteworthy. Taking up the mission of St. Athanasius, for colored people, thirteen years ago, with a small church and two homes (one of the many benefactions of the late Rev. Mr. Dodge, of St. Simon's Island), worth possibly \$3,000, and in the face of much prejudice of white people, and deep-seated opposition of the Negroes, he has built up what is nearly a self-supporting parish of about 200 communicants, a school of nearly 300 children, has erected an excellent church and parish house, and has acquired property in equipment and investment worth \$31,000.

He has broken down prejudice, reclaimed ignorance, elevated the morality of the people, and taught them habits of

thrift and respectability, and by an honorable, dignified and judicious course has won the admiration and esteem of the community. The results answer the oft-repeated question, how to solve the race problem. Mr. Perry deserves the thanks of the diocese and a better co-operation than appreciative words. His work has reached a stage when every gift will be lastingly productive, and no benevolence need hesitate to empower him as an almoner. The account is brief and without exaggeration in any particular. The orderliness and heartiness of the worship, the respectability of the congregation, the daily manners and habits of the people are a testimony to the character of this work.

Many industrial features have been added to the parochial school, the instruction imparted is sound and lasting, and the effect of this mission upon the colored people of Brunswick has been elevating and discriminating, humanizing and Christianizing to such an extent as to compel the recognition of all the most intelligent and public-spirited citizens of that seaport.

New Missions in Old Districts

Probably the best illustration of this kind of work is found in Camden County. This section is conservative in population and tendencies. A large number of the men hold property, own their simple homes, have their patch of cane, field of rice, garden, pigs and a mule. The congregation of Thomas Butler, formerly a member of the lower house of the Georgia Legislature, was the first step in an organization of purely local material for what promises to be effective co-operation. Our advantages here are ambition for better living, education and local improvement.

Disintegration has set in among the sects; the preachers are distrusted, frequently despised; and the appearance among them of a man of unblemished reputation, respected by white people, with the backing of an authoritative Church and a ministry of character, purpose and piety, is a signal about which the best elements are rallying for a campaign in behalf of pure morals, a right faith and literacy. Twenty-five



ST. ATHANASIUS'S CHURCH, BRUNSWICK, GEORGIA



ST. ATHANASIUS'S PAROCHIAL SCHOOL

recently confirmed include not less than five of the most respectable preachers whose sincerity is best attested by their readiness to renounce any claims to orders and come into the Church without any bait or prospective compensation except edification. Four congregations are held together by Butler, who is licensed as a catechist on a salary which means sacrifice to himself and his family. Our hope here lies in combining with religious instruction aid in the secular schools by extending the term, improving the equipment and increasing the efficiency of the teachers supplied by the country:

I have now given three illustrations of mission work and probably the best samples in my experience.

Some of the statistics of the work in this Diocese of Georgia are as follows:

Communicants...in 1891, 386; in 1901, 911;
Day-school pupils " 108; " 945.
Offerings..... " \$1,419; " \$3,150;

In the ten years one church has been reopened, a second provided with a resident pastor, eight churches, three parish houses and one rectory have been built; four more buildings have been acquired

and eight new mission stations have been opened. We do not claim that the results are phenomenal, but only that there is encouragement which warrants our patient continuance.

Turning now from a specific to a general review of this department of missions, we have the following data upon which to base our hopefulness for the future. The figures are for the entire country:

Divinity-schools	2
Industrial schools.....	3
Parochial schools with industrial features.....	88
Confirmations for 1901.....	807
Baptisms for 1901.....	737
Communicants	8,332
Sunday-school pupils.....	9,044
Day-school pupils.....	4,966
Churches	148
Hospitals	3
Rectories	28
Schools and parish houses.....	93
White and colored clergy employed	99
White and colored teachers employed	174
Offerings for 1901.....	\$42,364.42
Property Valuation.....	\$514,254.04
Insurance	\$57,408.00

Notes

IN this land of plenty, where one can have a Bible for the asking, it is almost impossible to understand the keenness of African inquirers to possess the whole or portion of the Scriptures. One of the workers in the English Mission in Uganda mentions two incidents among many that might be quoted:

"Four men came from Ngogwe, thirty-four miles away, carrying in loads of sixty-five pounds weight, and agreed to carry similar loads back to Ngogwe from Mengo. I paid each man 800 cowrie shells; two of them at once walked off to the bookseller's hut and paid 700 shells each for a prayer-book, a third spent all his 800 on a New Testament, and the fourth was much disappointed because the hymn-books were out of stock, as he wanted to buy one.

"Another day, a dwarfed specimen of humanity, Kalasi, the king's tailor, who can sew very well, made me a waistcoat, and asked for a New Testament as wages, and when I next called I found him diligently reading it."

KANWAR SIR HARNAM SINGH, a prominent Christian, of British India and a member of the Viceregal Legislative Council, said at a recent meeting of the Society for the Propagation that among the manifold blessings of British rule in India he considered that "Christian missions occupy the most prominent place. Friends and foes, Christians and non-Christians, have from time to time borne testimony to the noble work done by missionaries in India. They have been the pioneers in education and culture, and have been the champions of free thought and enlightened action. They have afforded sympathy to the people in their joy and sorrow, and have stood between them and their rulers in times of trouble and need. The people in all parts of the country keenly appreciate the self-sacrificing zeal with which they pursue the

divine work they have undertaken; and who has not been touched by all that the missionaries have done for the people of India during the last famine, *i.e.*, even to the laying down of their lives! Suffice it then to say that the people of India owe a deep debt of gratitude to missions and missionaries."

BECAUSE China is China, one of the important societies, the outcome of Christian missions is known as the "*Tien Tsu Hui*" or "Natural Feet Society." The women who join it do so on this basis:

"My body, hair and skin were received from my parents. As my body came to me complete, so it shall return complete. I dare not injure or destroy it.

Pledge:—

Gladly I enter the *Tien Tsu Hui*. I wish to be free from the pain of a lifetime.

I also promise to do my best to persuade my relations and neighbors, all of them, as virtuous women to preserve the entire body from mutilation."

THE English Church has created a new see in North China, to be known as the Diocese of Shantung, and the Rev. F. Norris, who has long been one of the S. P. G. missionaries in the district, has been appointed the first bishop. Sir Claude MacDonald, who was the British Ambassador in Peking at the time of the outbreak of 1900, speaks, in a communication to Lord Salisbury, of the "invaluable service" rendered by Mr. Norris, "outside his own special duties, in working with pick and shovel in the trenches and on the barricades; also in taking charge of and encouraging the Chinese converts in their work on the defences. He was always ready, willing, and cheerful; though severely wounded by the explosion of a shell in the park of Prince Su, he stuck to his work, and was, at all times, a splendid example to those around him."

The Meeting of the Board of Managers

May 13th, 1902

THE Board of Managers met in the Church Missions House on Tuesday, May 13th. There were present of the elected members the Bishops of New Hampshire, West Virginia, Springfield, Nebraska, Central Pennsylvania, Washington, and Connecticut, and the Bishop-coadjutor of Rhode Island; the Rev. Drs. Eccleston, Smith, Huntington, Applegate, Greer, Vibbert, Anstice, Alsop, Perry, Stires, Fiske and Lines; and Messrs. Low, Mills, Chauncey, Ryerson, Thomas, Goodwin, and Captain Mahan, and Messrs. Gardiner, Butler, Morris, Pepper and Pell-Clarke. Of the *ex-officio* members the Bishops of North Carolina, Vermont, and Indiana were also present. The Bishop of Springfield was called to the chair.

A communication was received from the Secretary of the House of Bishops informing the Board that at its meeting on the 17th of April the missionary district consisting of the Islands of Porto Rico and Vieques was named the Missionary District of Porto Rico, and that the Rev. Nathaniel Seymour Thomas had been elected Bishop of the Missionary District of Salina, the Rev. Henry Bond Restarick, Bishop of the Missionary District of Honolulu, and the Rev. James Heartt Van Buren, Bishop of the Missionary District of Porto Rico.

By the Treasurer's report it appeared that contributions from parishes and individuals, up to the 10th of May, as compared with the same period last year were \$57,396.14 in advance, and that there was an increase of twenty-five per cent. in the number of parishes contributing.

The 2,449 Sunday-schools heard from in the six weeks after Easter have contributed \$53,601, against \$50,041 from 2,227 schools for the same period last year.

At the request of the Woman's Board of Missions, Miss Julia C. Emery was appointed in the place of her sister, the late Mrs. Twing, on the World's Committee of Woman's Missionary Societies and on the Central Committee on United Study of Missions; the first being composed of one member from every woman's missionary society in the world and the other a small committee selected from the first to arrange a course of missionary study.

An appropriation in the amount of \$250 was made from the Minturn Fund to the Bishop of Spokane for the completion of the proposed church at Dayton, Wash.

An offer was received from the Rev. Dr. J. Sanders Reed, of Watertown, N. Y., to circulate his book, *The Missionary Horologe*, among the clergy of the Church without expense to the Society. The offer was accepted with appreciation.

By request of the Bishop of Salt Lake Miss Katherine Murray was appointed a missionary in his district under the Woman's Auxiliary United Offering of 1898.

Information was given to the Board that the Girls' School at Anvik had been destroyed by fire, and that the Rev. Mr. Chapman, still in the States but about to return to the field, estimates that \$5,000 will be required to replace the building with necessary additions, and that he has already received nearly \$3,000 toward that amount.

Telegraphic information was received that the Rev. James H. Van Buren, Bishop-elect of Porto Rico, was on his way to this country, and the Secretaries were requested to do their utmost to comply with the request of the vestry of the Church of St. John the Baptist, San Juan, that a substitute be sent im-

mediately to take the services during Mr. Van Buren's absence in the United States.

The Bishop of Cape Palmas sent an account of his visitation of the Bassa, Sinoe and Cape Mount localities in his District. In the vicinity last named he spent four weeks, visiting and examining the different stations and schools. He considered the visit most interesting and encouraging, and says that he baptized many and confirmed 128. Trinity Church Sunday-school, Monrovia, gave an Easter offering for missions of \$60, and the congregation about \$40 more. Considering the fact that they are restoring their church edifice the Rev. Mr. Cassell, the missionary there, regards their contributions as very creditable.

The Bishop of Haiti wrote that from the special fund which he collected in this country during his last visit he had bought land adjoining the Holy Trinity Church property, Port-au-Prince, and was about building thereupon a rectory.

The Bishop of New Hampshire resigned his membership in the Board and pressed the acceptance thereof, because of his inability to attend its meetings. The resignation was accepted, with an expression of sincere regret and high appreciation of the faithful services the Bishop has rendered as a member of the body.

The Committee on Apportionment, appointed at the meeting in November last, was reappointed as then constituted—to make the arrangements for the next fiscal year.

By an amendment to the By-laws the office of Local Secretary (now vacant) was abolished.

It being found that the Bishop of Albany would be unable to meet the appointment made at the February meeting, the Rev. Dr. David H. Greer was requested to represent this Society at the centennial of the Presbyterian Board of Home Missions.

On the subject of appropriations for the next fiscal year the Board first adopted the following resolution:

Resolved: That the Board of Managers, while fully recognizing the interest of the Church as evidenced in the increased contributions for its missionary work as reported by the Treasurer, yet, in view of the fact that unless there is a substantial increase during the remainder of the fiscal year there will still remain a considerable deficit on September 1st, deems it unwise to make any material increase to the appropriations which they are now required to provide for the year beginning September 1st, 1902; provided, however, that should, under the operation of the Apportionment Plan, the contributions continue to show an adequate increase, the Board may after September 1st add to the appropriations as their judgment may then indicate.

The Board then proceeded to make appropriations for Domestic Missions from general funds at existing rates, with such additions as were required by reason of the increase in the number of missionary districts and to supply the lack of appropriation from special funds now exhausted. In the foreign field the estimates were adopted after referring to the meeting in September the items representing entirely new work. Even this required some additions, in view of the fact that a number of the items had increased under contract previously made with the bishops and missionaries.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

Announcements Concerning the Missionaries Alaska

THE following appointments by the Bishop of Alaska were approved at the meeting of the Board of Managers held May 13th: The Rev. Thomas Jenkins, now rector of the Church of the Ascension, Wyoming, Southern Ohio, to be missionary at Ketchikan; Mr. Christian A. Roth, of the General Theological

Seminary, and Mr. John Edward Huhn, of the Theological Seminary of Virginia, as associated missionaries at Juneau and Douglas Island, and Mr. Charles E. Rice, of the Nashotah Seminary, as missionary at Circle City; the last three appointments taking effect upon the approaching ordination of the gentlemen to the diaconate; Mr. G. W. Chilson, of Detroit, Mich., as companion and helper for the Bishop in his visitations throughout Alaska, his salary being paid from the offerings of the women of the Church, made especially for the purpose; and Miss Harriette S. Mason, of Brooklyn, N. Y., as teacher and nurse at Tanana.

THE REV. F. C. TAYLOR reports his arrival at Sitka on May 2d. On Sunday, the 5th, he reopened the church, which had been closed for several months, and had a very bright and hearty service.

Africa

THE following appointments by Bishop Ferguson were approved by the Board on May 13th: The Rev. Joseph F. Dunbar, to be superintendent of the Cavalla District; Mr. Wm. F. Muhlenberg as teacher at Puduke in the room of Mr. Nevins, resigned; Mr. A. D. Wilson, teacher at Thurston Station in the room of Mr. A. L. Wilson, resigned; Mr. D. Jerome Wilson teacher at Tubake, to fill a vacancy; Mr. T. K. Hammond, teacher at Half Graway in the place of Mr. N. H. Sie Farr, deceased; Mr. Benjamin H. Valentine, catechist at Cavalla in the place of Mr. Bowman, and Mrs. M. F. Hilton, teacher of Trinity Parish School, Monrovia, in the place of Mrs. Blyden, resigned.

The Philippines

THE RIGHT REV. CHARLES H. BRENT, D.D., *en route* to his missionary district, sailed from New York by the SS. *Trave* on Saturday, May 17th, immediately for Mediterranean ports, with the expectation of proceeding thence *via* the Suez Canal.

Shanghai

AN invitation has been extended by the Board to Mr. and Mrs. F. C. Cooper of St. John's College, Shanghai, who are now in England on furlough, to return to China by way of the United States. It is suggested that they may arrive here in November.

Hankow

WE regret to state that the Bishop of Hankow has been obliged to grant a leave of absence to the Rev. L. B. Ridgely and his wife in order that Mrs. Ridgely may be brought to the United States to secure proper medical attention. It was considered better for them to come by way of the Suez Canal. They sailed from Shanghai on April 12th, expecting to arrive in London May 31st and to come on to New York as soon as circumstances would permit.

THE REV. EDMUND J. LEE, who sailed from San Francisco on February 7th, after a visit in Japan, arrived at his station, Nganking, early in April.

Tokyo

INFORMATION has come from Dr. R. B. Teusler that, by advice of a consulting physician, he has decided to send Mrs. Teusler home by the SS. *Empress of India*, which was to sail from Yokohama on May 2d. She will spend several months at her home in Virginia.

Kyoto

ON Easter Day, in the Church of the Holy Trinity, Kyoto, the Right Rev. Dr. Partridge admitted Dr. Irvin H. Correll to the diaconate. The service, with the exception of the essential parts of the Ordinal and the sermon were in the Japanese language. The Rev. J. Lindsay Patton presented the candidate and the Rev. Ambrose D. Gring was the preacher. Dr. Correll has been a missionary in Japan for twenty years under the Methodist Episcopal Board.

The Sanctuary of Missions

The Will of God

WE know God's will, written for us in Scripture, written for us in history. Henceforward we must strive to make His will our will—seeking to master it by more and more perfect obedience, while through the actual experience of our labors we shall gain a more intelligent sense of the wisdom of God's patience, and a more thankful conviction of His watchful love. And may it not be that when the fuller apprehension of the power of the Gospel of Christ Incarnate, Crucified, Ascended, is borne into us by fresh testimonies from every land; when the current of events brings home to us the greatness, and, I will add, the shortness of our opportunity; when the Spirit confirms to us the uniqueness of our call as a missionary nation, we shall catch up the old cry, "It is the will of God," as the watchword of the new crusade.—*Bishop Westcott.*

Thanksgiving

For the prosperity and success of St. John's College, Shanghai.

For the work of medical missions in opening the way for the Christian Gospel.

For the continued increase in offerings for missions, and particularly for the gifts of the Sunday-schools.

For the gift of \$100,000 for the church in Manila.

For the preservation of teachers and pupils at Anvik from sickness and fire.

Intercessions

That the people of Japan may be delivered from the superstitions that now enslave them.

That due provision may be made for shepherding the scattered people in the western dioceses and districts of our country.

That St. John's College, Shanghai, may continue to advance and that the

\$20,000 needed for the new building may be given.

For the stricken people of Martinique and St. Vincent.

For the Bishop of the Philippines, that he may journey safely to his field and have Divine guidance in his work.

That, knowing the shortness of their opportunity, Christian people may seek to do the will of God in proclaiming the Gospel to all people.

For St. John's College

ALMIGHTY God, who hast taught us in Thy Holy Word that Thou wilt honor the labors of Thy servants with large increase, we yield Thee hearty thanks for the prosperity and success of St. John's College, Shanghai. Bless those who teach and those who are taught. Guide them with Thy wisdom; strengthen them with Thy power; inspire them with Thy love. Grant, we beseech Thee, that many in this Christian land may be moved to give, as they are able, for the erection of the new building, that the knowledge of Thy truth may be more widely spread abroad, through Christ our Lord. *Amen.*

For Readiness to Do God's Will

ETERNAL God, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, our Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg for Jesus Christ's sake. *Amen.*

THE WOMAN'S AUXILIARY

To the Board of Missions

The United Offering of 1901: What Will Be Done with It?



THE BISHOP COMING HOME FROM A 500 MILE STAGE TRIP

VIII. In Spokane

I HAVE been asked what I am going to do with all my riches, the \$3,500 sent me as my part of that magnificent Triennial Offering of the Woman's Auxiliary in San Francisco. Well, knowing that it was coming, I had already spent \$1,000 of it. I put a missionary at Sunnyside and Zillah, costing \$300. I gave Mr. Barry, to help build a small rectory, \$100. One of my young clergy wanted to get married, and had only two rooms and an attic, and a pantry where he cooked, so I gave him \$100 to help build on another room. Some young people have been carrying on a Sunday-school at Liberty Park for a couple of years in a borrowed room, and I gave \$300 to help buy a lot for a chapel. I also paid the travelling expenses of a new missionary from the East. Another missionary needed a horse and buggy in order to reach his missions, and that cost \$100. That is the way the first \$1,000 went.

(428)

At Grangeville, Idaho, they have a good church, but have had no clergyman for nine years, and I think that they ought to have one; so I am going to set apart \$300 a year for two years for a missionary there, and Mr. Horne is going to help me raise the rest.



THE CHURCH AT GRANGEVILLE WHICH NEEDS A CLERGYMAN

The people of Ritzville, after they had only five services, three on a Sunday and two on week days, went ahead and built a little church, and I think they deserve a clergyman, so I have set apart \$300 a year for three years to supply Ritzville and Cœur d'Alene with a missionary between them.

Davenport, in the Big Bend of the Columbia, with Wilbur and Reardon, makes an important mission, and I shall need \$300 a year for the next three years for a missionary salary.

So I have disposed of \$3,400.

There is \$100 left, and as there are sixty different calls for it, I do not know what I shall do with that. I hope that the members of the Auxiliary will approve of the use I make of their generous offering.

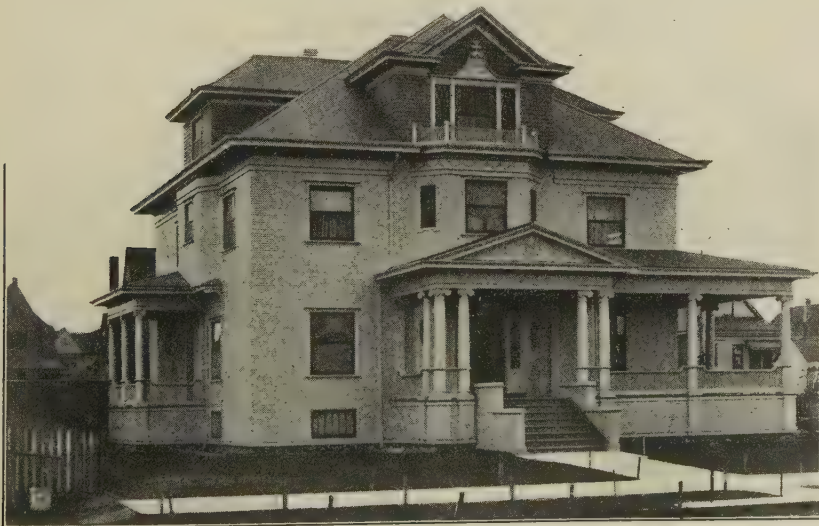
LEMUEL H. WELLS.

IX. In Sacramento

THE picture here given represents the first piece of real property which this district has owned during the twenty-seven years of its existence. It is

the new episcopal residence, in the city of Sacramento, on the principal avenue, and almost opposite the historic Sutter's Fort, where the early settlers under General Sutter were compelled to intrench themselves against hostile Indians. Doubtless the exact site of this present home was, fifty years ago, a scene of blood and carnage. On this very spot Indians camped, held their war dances and prepared to attack the fort. Now these Indians and their children are gathered into Christian schools, many of them have been baptized at my hands, and scattered over this vast coast, on the plains or in the mountain fastnesses, they are surely learning gentleness and industry, and yielding gradually to the spell of Him who can tame and charm the heart of every child whom He has made.

This residence meets the most immediate and pressing want of this district—that is, an episcopal centre which shall be central, accessible, and the property of the Church. The centrifugal force of these 92,000 square miles of missionary territory is vigorous enough; the centripetal force is slight and feeble.



THE EPISCOPAL RESIDENCE IN SACRAMENTO



THE COMBINATION CHURCH AND RECTORY AT RITZVILLE IN THE DISTRICT OF SPOKANE

Our "far-flung battle line" reaches the furthest circle of our jurisdiction, and we have more clergy at work than many a diocese. There is not a town of 2,000 people in this field where we do not have regular services, and in most of the smaller towns occasional services. Also, our new privilege of an archdeacon will enable us to reach scores of smaller places, and to minister to scattered souls in mountain canyons and on arid plains. This is literally a *missionary* district, for we have no large cities, and our vast territory has but 350,000 population; so that our clergy are all missionaries, working in a sparsely settled region, receiving scant stipends, and unable to draw large sums from their people for general or diocesan objects.

Our pressing need is, and for many years has been, the intrenchment of a strong episcopal centre, the building up of a "power house" from which the wires bearing sympathy, courage and strength may radiate into every part of the field. The absence of this has resulted in lack of unity and concerted action. There has been no strong pulling together, and in many places hardly any appreciation of the existence of such an organism as the Holy Catholic Church. Think of it! the entire episcopal endowment of this district after twenty-four years was \$1,744, representing a growth of \$72 a

year! Where is the prospect here for erection into a diocese, which the Church has a right to expect? Manifestly the part of true statesmanship in this portion of the Church is not to scatter but to build; not to multiply missionaries so much as to concentrate motive power at the centre, and aim to gather strength for our own support.

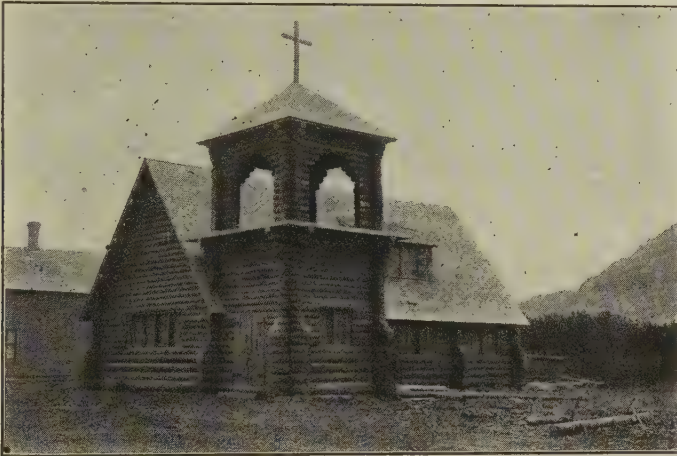
Our first step toward diocesan independence has been to lay assessments on all our parishes and missions, and to get them to pay intelligently and gladly. This has succeeded. In the last two years we have added \$1,800 to our endowment funds, more than was raised in the previous twenty-four years. We are massing our strength, our self-respect, our pride upon this policy, and it is winning. Clergy and people are beginning to act on Church principle. The very few who reluctantly consent to the escape of a single coin out of the parochial clutch have been compelled by the force of Christian public opinion to fall in line.

The episcopal residence is the second step toward diocesan self-support. There will be a house for the bishop, a permanent asset, a partial endowment of the Episcopate. The present bishop has built the residence, and has conveyed it to a body of trustees, composed of the leading Churchmen of the district. To do this he has *loaned* the offering of the

Woman's Auxiliary to the trustees, enabling them to reduce the debt by \$3,500, and the balance due, of \$4,450, the bishop himself has pledged to pay. As tenant of the residence he will pay as rent annual instalments of the debt, until the whole is liquidated. It is estimated that this will take thirteen years, unless relief comes in the way of help from public-spirited Churchmen. It is certain to come. When I turned over the title of the house to the trustees, they spontaneously agreed at once to be responsible for taxes and insurance. The interest and sense of responsibility of the men

back into our hands again, and be sent forth on some new errand of wisdom and power for strengthening the Church in this land.

The house is a substantial, well-built colonial residence, with abundant porch room, befitting the climate. The arms of the district over the front entrance and a modest cross upon the dormer window mark its ecclesiastical character. Within are ample rooms for public reception and private entertainment, the missionary clergy being especially remembered in this provision, and there is a private chapel built into the bishop's study, fitted



ST. ANDREW'S, CHELAN, ONE OF THE MISSION CHURCHES OF SPOKANE

have been aroused. The spiritual results of this action promise to be large. The trustees have accepted the loan of the Woman's Auxiliary offering, and hereafter that money will be repaid into the treasury of the district. It has already proved a power and blessing to the Church far beyond what would have been possible had it been cut into small change and doled out to mission stations, or if applied to one missionary stipend, which would have exhausted it in two or three years. It has enabled the Church to rise to a dignity and force in this district never before possessed. It has given the district something of its own to cherish and take a pride in. It has encouraged the clergy and stimulated the laity. All this the Woman's Auxiliary offering has already done. Sooner or later it will flow

with memorial altar and appointments, where family devotions and offices of the Church are regularly offered.

God bless the Woman's Auxiliary! This has always been the prayer of missionary bishops, who must go empty-handed into this frontier life, toil, build, expand, and create a diocese without people and without means. The Woman's Auxiliary understands, it encourages, it helps. It does not look on, it lends a hand, and a powerful one. God bless the Woman's Auxiliary for its faith in the missionary bishops, for not tying up its gift with petty regulations (which make it impossible to use some proffered benevolences), for its never-failing sympathy, for its woman's heart of tenderness and care for all Christ's work.

W. H. MORELAND.



THE WOMAN'S HOUSE AT HANKOW

The Church's Weakest Work in China

BY THE REVEREND L. B. RIDGELY

THE work among women in China is, I fear, the weakest and most ineffective we do.

I say this not to find fault with those who are doing it, for among all our women workers in China I do not know one who is not working admirably, steadily, faithfully, earnestly, and well. But the workers are too painfully few, and the methods insufficient for the immense work.

The work is weak and ineffective for two fundamental reasons: First, because of the nature of the problem; and, secondly, because of the defects in our methods.

The problem is, The Women of China. To begin with, they are hard to reach. The best of them, because they are the best, hesitate to come to public services where men attend or speak. Several women have come to look into the little rear room where we have begun

work in Kiukiang, and have shaken their heads and gone away. The room is too small to divide by screens, as we do in our larger chapels. One woman came, sat awhile, but left before the sermon began. When the deacon's wife asked her why, she said, "Too many men!" No wonder we want to rent a larger house there.

Besides this, even when special times and places and women speakers are provided for women, they cannot go far on their little bound feet, and if the weather is stormy, they cannot venture out at all. And, again, the women of the upper classes, in official circles, are not likely under any circumstances to come to such meetings.

But this is only a part of the difficulty, and the smaller part. When the women of China are reached, the teacher finds only a child—worse than a child—a woman with woman's strength of body and

will, with the passions and impulses of an adult, but with less of education and mental equipment than a child of twelve or fourteen in America. A Chinese woman who can even read her own language, much less write it, is as rare as an American girl who can read and write Greek. A very few, in some places, are sent to day-schools with the boys until they are ten or twelve years of age, and so learn a little of the printed characters.

For the most part, the Chinese girl of lower and middle class learns only how to cook and sew and take care of her younger brothers and sisters. In the upper classes the situation is worse, for cooking is beneath them, and even sewing and embroidery are not in great favor. To the outside

it is a mystery how the wives of wealthier Chinese, and the women of the official harems spend their time. Certain it is that days there are full of the saddest gossip about dress and food and the little circle of acquaintances, and things yet more unprofitable and sad. One can almost forgive the old usurping Empress-Dowager for her baleful activity, as he realizes what such life must mean to a woman of really active mind.

And, meanwhile, the women of China, hard to reach, and immature as they are, are not without influence on the present

and the future. They are a potent factor. We think of them as altogether despised and unrecognized—Buddhism holding them as a lower order of beings, Confucianism recognizing them as the property of their parents and their husbands, as if they were cows or dogs; we think of the wife as the slave of her mother-in-law. And all this is true; yet it is also true that in many cases the wife rules the house. A woman of strong

character or sharp tongue or managing disposition, often has her own way in the home, and keeps her husband under control. The wife who has become a mother-in-law, takes her turn at hectoring the daughter-in-law, and often rules the whole house, husband, sons, grandsons,



A CORNER OF THE STUDY OF ONE OF THE WOMAN WORKERS AT HANKOW

and cousins. The Empress-Dowager is only an example in high life of what often may be seen on a smaller scale in *yamens* and in lowlier homes.

Reach the women of China with Christianity; teach them to read and think and pray; imbue them with the higher ideals and the strength of character and purpose that faith in Christ brings, and they will do in China what they have done in other lands, mould the life of the people.

Now how can this be done? Evidently

only as it has been done in India and to some extent in Southern China by the women of the Church Missionary Society in Foochow and that neighborhood; namely, by a kind of *zenana* work, by visiting the women in their homes, teaching them there anything they want to learn, whether reading and "Western knowledge," or needlework or handicraft; and along with this, first by conversation and influence, and then by definite instruction, leading them to the love of God and of Christ and teaching the Christian doctrine.

The way is open and practicable, but not easy. It is not enough to come and live awhile in China; and learn a little of the language, and then go about from house to house saying the same little speeches over and over again, now here, now there. It is not enough to establish some regular classes at fixed points, to which one or two foreign women can give leisure time. What is needed is something like this: Little groups or

communities of at least three or four unmarried women who can live together, united by this common purpose, giving up all their time to it, arranging all their work, study, household and social duties with reference to it, and going day after day regularly and persistently to homes high and low, to sit with the women, sew, talk, read, and teach. Among the lower classes it would be quite practicable to get groups together at convenient times, somewhat as "mothers' meetings" are held at home. In wealthy and official homes, where often many women are gathered in one house, and where time hangs heavily, it would be yet easier. The door is open to them. Boys from such homes are now beginning to attend our schools. Their fathers would be glad to invite our ladies to visit in their homes. The mothers would be intensely interested to see them and to learn. And, moreover, if such work be not soon begun, where are the boys trained in our schools to find wives and domestic at-



GRINDING HARD AT THE LANGUAGE

"The Teacher Always has his Tea Pot, and when in Doubt Drinks Tea. The Dark Hanging behind the Table is a Sheet of Red Paper upon which are written the 214 Radicals, with which the Missionary has an Uncasing Struggle"



A HANKOW WOMAN MISSIONARY LEAVING THE HOUSE FOR PARISH VISITS IN THE NATIVE CITY

mosphere that will not starve the seed we seek to plant?

Such a work needs money, and much money. It requires the salaries of several women, and in some cases the building of a house, money for books and materials and many incidental expenses, such as native Bible-women to attend, and the payment of chair-bearers, since one cannot visit official *yamens* on foot, and native Bible-women cannot walk far.

Such a work needs also women, devout, earnest, consecrated women; not necessarily women "under vows," but women who, for the sake of Christ and His women in China, are able to sink personal prejudices and idiosyncrasies, and live together under the trying conditions of housekeeping in a strange land.

Such a work ought to be begun now. Now, as a new era of interest and development opens in China, there ought to be such a settlement in Wuchang, the capital of the province, where officials swarm, and where we have two large boarding-schools, where we have also a very good name, and already the *entrée* of some great houses. Such a work has the promise of a beginning in Hankow, where wealthy merchants and middle-class mechanics and poor laboring folk

are gathered together in hundreds of thousands. There is already a house there in which such a community might be centred. Among all the thousands of the Woman's Auxiliary at home, are there not a few who could give themselves to this work? And a few more who could supply the means to carry it on as woman's own work for the women of China? I know that such offers would meet with the warmest welcome from the new Bishop of Hankow, who would thank God if he could have put in his hands the means for doing such work. And I know that the women who offered would find themselves happy working under his direction.

What has the Auxiliary to say to this?

¶

FROM an Arkansas parish we hear: "We purchased fifty copies of the February SPIRIT OF MISSIONS to sell in our school. Quite a number of persons in the parish take the magazine. Some time ago our rector gave each of the Sunday-school teachers a year's subscription for a Christmas present, and several became so interested that they renewed the subscription, themselves, the next year."

Anvik's World-Wide Horizon

BY BERTHA W. SABINE

I HAVE been asked to tell the simple, but interesting way in which Mr. Chapman conducts a class for study of missions in our small white community at Anvik.

He announces at Morning Prayer on the first Sunday of the month, the day on which the class will meet, and the subject it will study. This is always some one field in the mission world—Japan, China, Africa, Mexico, Haiti, the Negroes, the Indians, all have their turn. At the meeting each of us is supposed to have ready a contribution of information taken from back files of THE SPIRIT OF MISSIONS, or any other available source. There is at hand a map with papers for reference. After prayer, each in turn tells the part of the story assigned, and Mr. Chapman asks questions, so that we may have everything clear in our minds; we consult the map; extracts from THE SPIRIT OF MISSIONS are read, and we present our offering. Then, through the following month, until the time for our new subject to come up, the last field we studied, with its workers, is remembered

in our daily noon prayers for missions, and generally some item of interest added from day to day by Mr. Chapman, in such a form that the children, too, gain from it, as noon prayer is held in the school-room, except on Saturday, when it is held in Mr. Chapman's own house.

I, for one, find it very helpful to follow the world-wide work, placing the workers, and keeping up a fresh interest continually in all parts of the field. We hope to go on with this plan when we gather once more in our mission home in Alaska.

Let me just add, that, in going about among the parish branches of the Woman's Auxiliary, I have carried away the strong impression of two things; first, that of the deep interest and enthusiastic work everywhere manifested in all mission objects; and, secondly, of the expressed satisfaction on all sides, in the ever-increasing interest of THE SPIRIT OF MISSIONS—perhaps the two react, the one upon the other.

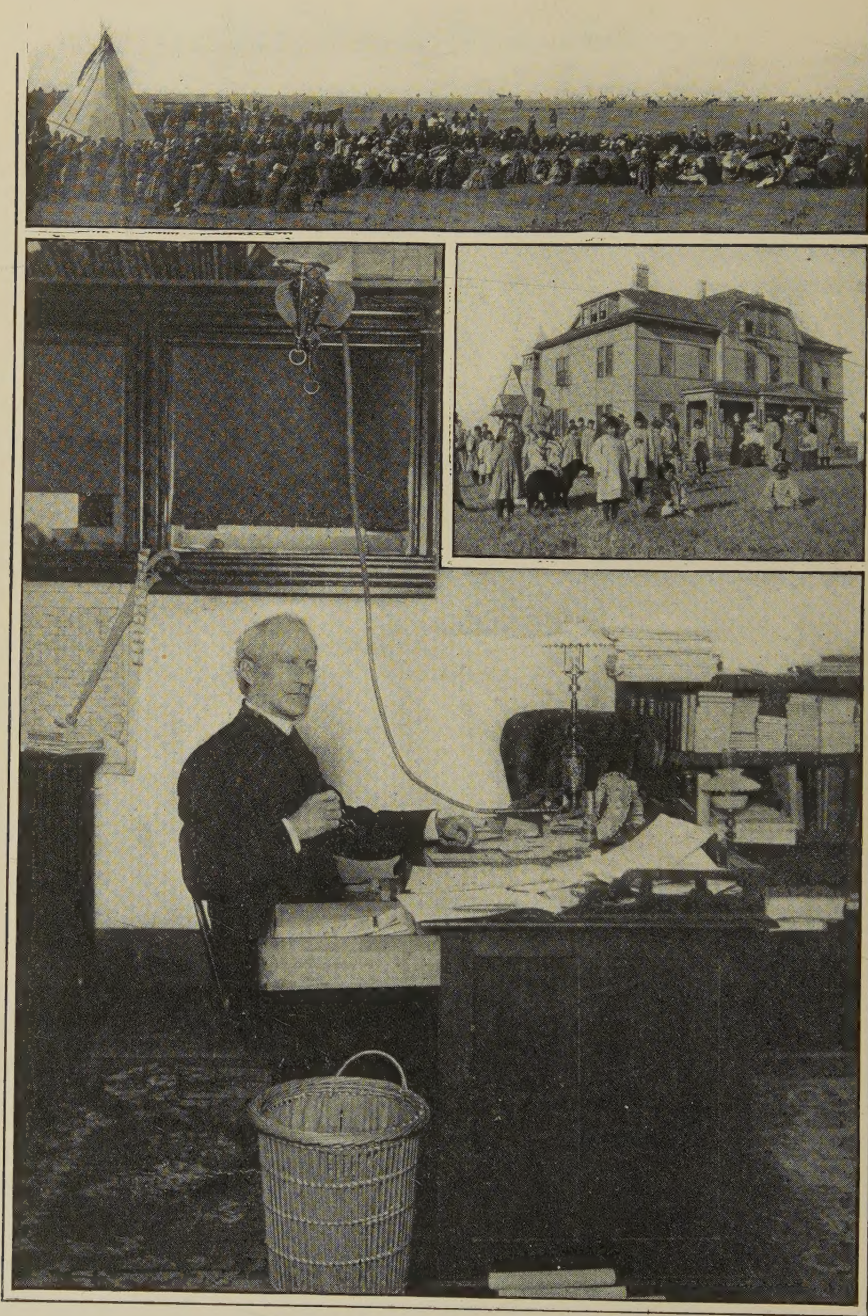
The Mary A. E. Twing Memorial Fund

THE Treasurer acknowledges the receipt of the following contributions to this fund:

Previously acknowledged.....	\$15,596 55	NEW JERSEY—\$3.00	
CONNECTICUT—\$6.00		Plainfield—Mrs. S. K. Monroe, Treasurer	
Lime Rock—Mrs. Howard S. Clapp, Diocesan Treasurer Connecticut Branch Wo. Aux.....	3 00	Juniors of Christ Church.....	3 00
Hartford—Wo. Aux., Trinity Church.....	3 00	NEW YORK—\$5.00	
EASTON—\$3.00		New York City—Mrs. J. M. Gilbert, "Friends in the Diocese of New York".....	5 00
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East New Market—Wo. Aux., St. Stephen's	1 00	Martinsburg—Miss N. K. Wever, Treasurer	
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Washington, N. C.—Mrs. N. Harding, Diocesan Secretary and Treasurer East Carolina Branch Wo. Aux.:		London—Miss Helen Beach, "Miscellaneous, United States, for Mrs. Twing Memorial".....	50 00
Hamilton—Wo. Aux., St. Martin's.....	1 00	Interest.....	14 11
			\$15,683 66

ADA E. M. THOMAS,
Treasurer.

May 7th, 1902.
All sums received hereafter for the above fund will be receipted for by the Assistant Treasurer, Mr. E. Walter Roberts.



A BISHOP'S LIFE IN SOUTH DAKOTA

- I. BISHOP HARE IN HIS STUDY. "HOW SHALL THAT \$3,500 BE DIVIDED?"
- II. INDIAN PUPILS AT ST. MARY'S MISSION-SCHOOL WAITING FOR THE BISHOP
- III. THE WOMEN'S MEETING AT THE SOUTH DAKOTA CONVOCAION